AR. 31, 1859.

MPHREYS'
SPECIFIQ
ic Remedies,
STIC AND PRIVATE USE,
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itive advantages: They are HARMLESS;
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how to take it. They are CONVENIENT;
Sugar Pill at a moment's warning, with-
They are efficient; in thousands of cases
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F SPECIFIC REMEDIES.
For Fever, Congestion, and Inflammation
For Worm Fever, Worm Colic, and Wet-
For Colic, Crying, Teething, and Wake-
—For Diarrhea, Cholera Infantum, and
LIS—For Colic, Griping, Dysentery, or
S—For Cholera, Cholera Morbus, and
For Coughs, Colds, Hoarseness, Influenza,
ILLS—For Tooth-ache, Face-ache, and
LS—For Head-ache, Vertigo, Heat and
ES—For Weak and Deranged Stomachs
Complaint
RREGULARITIES—Scanty, Painful, or Sup-
—For Leucorrhea, Profuse Menses, and
Croup, Hoarse Cough, and Bad Breath.
PILLS—For Erysipelas, Eruptions, Pim-
LES—For Pain, Lameness, or Soreness in
or Limbs.
ague Chill Fever, Dumb Ague, old mis-
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These Specifics are entirely harmless in
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Homeopathy is sustained not from its the-
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s is the little list that lead to great ones,
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Humphreys' system of Homeopathic Spe-
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iety, prevention of disease, and abso-
ou have an agency at the next post or
at any time inclose your money in a let-
t, and will secure it by next mail or ex-
HOMEOPATHIC CATARRH SPECIFIC.
OF LONG STANDING, ACUTE CATARRH, OR
FREQUENT DISCHARGE FROM THE NOSE,
ENZA.
is well known, is of very frequent, nay
ce, and the chronic forms are especially
ffers one of the very few effective
ted inhalation any better.
taking a Sugar Pill morning and night,
r cases, and its persevering use has not
some of the chronic Catarrh cases, when
n a great degree the sense of smell.
tlergyman in a neighboring village had
om an obstinate Catarrh, which had
are. The discharge from the nostrils
destroying both taste and smell; and
from the change of voice, with his pub-
ty in despair, he commenced the use of
after the use of only a few pills—one
f improved, and ere he had used an
f himself entirely well.
, aged 42, had long suffered with ca-
em a source of annoyance, but began
gard to its effects upon his general
nt and sometimes profuse discharge
ening, and an almost entire loss of
of our Specific Catarrh Pill a, and was
turn of his sense of smell, in the course
DYSPEPSIA!
of which hundreds could be publish-
been afflicted with weak stomach for
th pain in the stomach, faintness and
ntations, attacks of vertigo, and inclination to
here is always distress after eating,
the morning, and frequent turns of
ache in the forehead, extending to
ttering and throbbing in the head.
DYSPEPSIA PILLS, and was entirely re-
en ill for two years with dyspepsia,
more mouth. All kinds of food, even
him, producing a sensation of full-
n, acid taste, and frequent risings in
e obstinately constipated, and there
rination; the tongue thickly coated
center, sore around the edges, with
eeks and at the corners of the mouth.
been aggravated by some nostrums
the suggestion of a friend.
Dyspepsia Pills, morning, noon, and
omach improved in its tone, taking
e; bowels became more regular,
ained up. In a few weeks he was en-
o other medicine
an had Dyspepsia for two years, at-
the pit of the stomach, coming on
food reached the stomach, and consid-
igestion. The pain was severe and
to the shoulders: less if he ate very
bably, more violent as his food was
a few hours after eating. Warm weather,
—stools hard and dry. Allopathic
ce, and the prescriptions of a very
help him. He commenced taking
three times a day, with prompt re-
ek this pain of two years' standing
onth more his bowels had become
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er great care necessary in the selec-
ting. He stomach became acid, and
er, and an unpleasant, heavy, load-
ach, continuing for some hours, fre-
nstipated, and a depressed mental
taking the Dyspepsia Pills, one
es than a week almost every symp-
el, and she felt like a new being.
advanced in years, strong, robust
a good deal affected with indiges-
ense, bad taste in the mouth, and
tigo and whirling in the head, so
ng in a carriage, or even mounting
After trying several things inef-
Dyspepsia Pills, which afforded
night and morning worked like a
o and other unpleasant symptoms,
boxes for $1.
RICES.
rocco Case and Book.....$5 00
in Case and Book..... 4 00
d Book..... 2 00
s and Book..... 1 00
directions..... 0 25
Directions..... 0 50
's Case, 1 and 2 oz. vials.....15 00
DIES BY MAIL.
a case of what kind you choose
urrent note or stamps, by mail, to
way, New York, and the medicine
or express, free of charge.
these invaluable curatives. They
adapted for domestic and private
armed and prepared against that
can meet it at the threshold and
icine, rightly directed in the first
es that which, by delay, can only
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red, or bled, but may yourself ad-
ed, or half recovered, before the usual time
d restore the ruddy current of life
e cannot only no injury arise in
e general influence upon the con-
is most beneficial.
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DR. CHEEVER ON THE COUNCIL.

TO THE EDITORS OF THE INDEPENDENT:

GENTLEMEN: In the examination of the proceedings of the recent *Ex-parte* Council, I find myself compelled to note again some of its unwarrantable assumptions of authority, which Dr Bacon seeks to justify. I should be very happy to thank you for your courtesy in laying Dr. Bacon's communications in manuscript before me, that I might have the advantage of answering them in the same paper; and will certainly do so, in the politest terms, whenever the same favor is extended to me as to him. At present, he being one of the editors, I must of necessity meet him in the double capacity of editor and correspondent, backed by three or four additional columns, each of the editors having been a leading member of the *ex-parte* council. It is rather a difficult position; but I am very well content, if I can get the facts in the case to be looked at just as they are.

1. But first, I must note that Dr. Bacon endeavors to dispose of the facts in my protest, by the very gentlemanly and Christian supposition, which he puts in the shape of an argument, that the church itself did not credit them! In regard to this, I would merely call attention to the fact that the Protest itself is the church's own testimony! The readers of *The Independent* may or may not remember the Document of investigation ordered and issued by the church, but they have only to note that the Protest is simply a review or history of the case as presented in the church's own document, referring to matters notorious to their knowledge, and undisputed and indisputable by them. It is simply a condensed history of some of the doings of the dismissed brethren, on the ground of which it was the conviction of the pastor and of many others that they ought to have been disciplined, and ought not to have been dismissed at all, but after, or in the exercise of, such discipline.

If, however, the church chose not to proceed to such discipline, their neglect of that duty did not take from them the right of varying the form of a letter of dismission, as they saw best.

2. Dr. Bacon affirms that the majority have no right to govern in a Christian church, except in accordance with the Word of God. But which party in the church are to interpret the Word of God? the majority or the minority? Both parties have the right to their opinion, but which interpretation is to rule? If we understand Dr. Bacon's argument, it amounts to this, that a minority, however small, may, on the ground of their own assertion and belief of the majority being wrong, compel the majority to submit their affairs to the deliberation and decision of a council, and that this, and not the independence of the church, is true Congregationalism. But this would be as perfect a despotism as that of the Court of Rome, taking the right of opinion and decision on the Word of God away from the church, and vesting it in a superior body outside the church. The real independence of the church is, under Christ, in the supreme authority of the majority, and to make the majority amenable, under any circumstances, to any other authority than that of Christ in his Word, read and interpreted *by* the majority, is to take away its freedom, to deprive it of the essential fundamental element of church-sovereignty, in which Congregationalism, as a distinctive polity, consists.

The rule of Congregationalism is, that every church shall attend to its own discipline, and transact its own business, and no council can interfere with its affairs, except at its own request, nor then, with any denial of its sovereignty. An *ex parte* council is an appeal for an aggrieved minority, or a refuge for a faction, as the case may be; but in no case has it any authority to intermeddle with the affairs of the church, or to do anything beyond pronouncing an opinion, which opinion will pass for just what it is worth. If founded on an impartial investigation, it will certainly have weight; if without cognizance and examination of the difficulties in the case, it can have no weight at all.

3. But, third, Dr. Bacon says, The council had and could have no cognizance of any difficulties which existed in the Church of the Puritans, before the application of these brethren for letters. Then, certainly, the council should have made no *reference* to any such difficulties. It should have passed no *judgment* on the action of the church in regard to them, as based upon them, as growing out of them, and necessitated by them. It had no right to pass any such judgment. Its procedure was singularly "unwarranted and without validity" in so doing, in passing judgment concerning an action, the reasons and grounds of which they refused to investigate, declaring that they could have no cognizance of the difficulties which led to such action.

And with all this caution and appeal to technicalities, by which they have shut out the light, they nevertheless *have* taken cognizance and intermeddled with those very difficulties, and Dr. Bacon is now pronouncing judgment in regard to them. The council itself, even while declaring that it could have no cognizance of any difficulties which existed in the Church of the Puritans before the application of these brethren for letters, has nevertheless affirmed that "*the difficulties which have arisen in this church*, if we consider the number and character of the brethren who united in asking letters of dismission, *and the former official standing of some of them*, and still more if we consider the indications of excited personal and party feeling in the documents which have come before us, *were of such a nature*, that the intervention of disinterested and impartial advisers, mutually chosen, was the most obvious and only hopeful method of effecting a settlement."

The difficulties which have arisen, the whole body and current of them; they arose *prior to the asking of letters*, not afterwards, and the asking of letters *grew out of them*, and did not produce them; and the form and circumstance of the reference inevitably point to the preceding difficulties produced by the course of these brethren, and could not be interpreted of anything else, except by the special pleading of an attorney. But the council would be ashamed to take such a position; and they go on to say, that "IN ALL CASES LIKE THE PRESENT, in which a church is divided against itself, a conscientious and determined majority against an equally conscientious and determined minority, it is the duty of the minority to demand, and the duty of the majority to grant, an investigation and decision by a council, to which both parties shall consent, and which both parties shall respect."

I renew the declaration that this is a most intrusive and offensive assumption of authority, such as no council could possess, much less an *ex-parte* council, who have restricted themselves from going into the investigation of said difficulties, and have forbidden any such investigation. It is an assumption of authority, laying down a proposition that strikes at the sovereignty and independence of the churches, and would render it impossible for any Christian church to transact its own business in the ordinary appointed method of the opinion and votes of the brethren. In effect, it constitutes a court higher than the church, to which the church must submit. This will never be accepted as Congregationalism in any state in New England. Where is the church that, at the *dictum* of such an *ex-parte* council, will abrogate its right to investigate and decide upon its own difficulties by the light and wisdom vouchsafed in the Word of God, and communicated by the Savior?

4. Dr. Bacon would, if possible, deny the council have censured the church. On what ground, then, can he pretend that the church have censured the brethren? The censure of the offending brethren by the church was, as the council say, only *implied*, only *quasi*; yet the grave charge which they bring against the church is that of censuring these brethren! They bring this charge in the most direct terms of rebuke; it is a very arrogant censure of a Christian church for the alleged offense of a *quasi, implied* censure of these offending brethren. I am glad if Dr. Bacon feels that such censure of the church by an *ex-parte* council would be an error. But he cannot escape the charge; there is no technicality nor subtlety by which the council can evade it. Their censure may seem to them now a very foolish and unwarrantable thing, a great ecclesiastical blunder, which, put and published, and worse than a sin; but they cannot help it; *actum est de te*; it is done, and there is no recalling of it, no space for repentance. Take the following item: "We also advise and conclude that the exclusion of these brethren from the church by a vote declaring them no longer members of the same, or in any way subject to its watch and care, when they had had no trial, and when no charges had been regularly brought against them, was not only a violation of the rules of this church, and of the common usage and order of the churches with which this church is in fellowship, but *a lamentable departure from those principles of justice, which are the security of ecclesiastical not less than of civil rights.*

And Dr. Bacon now solemnly avers that this is not censure; he seems ready to anathematize any man as an idiot or a knave, who presumes to call this censure! But if this be *not* censure, by what process of logic could the council decide that the church had censured the brethren to whom it gave letters at their own request? With what face could the council or Dr. Bacon talk about *implied* censure, if this direct, harsh, and unauthorized judgment against the church be no censure at all? It is not only censure, but it is a gross, unfounded accusation, without knowledge of the case, and unsupported by the least particle of testimony. Indeed, the very premises of the council, restricting themselves from going into any investigation of the difficulties, render such knowledge and such testimony impossible. Yet the action of the church is pronounced to be "a lamentable departure from those principles of justice, which are the security of ecclesiastical not less than of civil rights."

And now Dr Bacon would fain shirk the consequences of this arrogant sentence, and affirms that technically speaking this is not censure! It is a gun-barrel and not a glass tumbler; it is therefore not censure by the glass, but by the barrel! But if this judgment by the *ex parte* council against the church be not censure, what censure can he find, *technically speaking*, in the letter of dismission given to the brethren? Oh, none at all, direct, but *implied* and *quasi*! And what, *technically speaking*, is *implied* censure, *quasi* censure? Is there any ecclesiastical definition of that? In what, *technically speaking*, consisted the censure of its offending brethren by the church, which the council first *assume, as implied*, and then exalt into so lamentable a departure from the principles of justice, if this judgment against the church by the council is not a censure? It is not only a censure, but a false accusation of unjust action, not only without proof, but with the authors of the accusation agreeing to shut out the investigation of the grounds, the motives, and the necessity of such action, which made it not merely just, but eminently patient and forbearing.

5. Dr. Bacon states that somebody has remarked to him that I have complained of the council as being *ex parte*. By no means, for in my judgment an *ex-parte* council has as much right to sit and pronounce an opinion, as any other; but simply and only that an *ex-parte* council should conduct themselves not as wise but as fools in endeavoring to impose a hierarchical jurisdiction on the churches. An *ex-parte* council, though the lowest of all ecclesiastical bodies, may nevertheless be a very dignified and decent convocation, if it seeks the light, acts humbly, restricts itself to its proper sphere, and judges a case upon the investigation of its merits, not the exclusion of them; judges it, by looking into it as for careful examination, and not by daintily passing it by, according to its label, as if it were a case of glass, *to be handled this side up with care*; this side up with care, and on no account to be opened.

Now what if it should be discovered that the terms of the letter-missive, behind which the council affirm that they could not go in the handling of this case, were considered and consulted on beforehand, *with the knowledge of some of the very members to be called to constitute the council*, and adroitly framed on purpose to give them the opportunity of passing judgment upon *the case*, without going into its merits? Passing the case, *as a case*, just as one might shove a case of surgical instruments across the counter of the Custom-House, merely as a case, not to be looked into, not to be opened! Dr. Bacon insists upon being restricted to *the case*; and it is very much as if a case of goods, half filled with concealed laces, were smuggled through the customs by virtue of a label on the outside, *Cotton experiments for the patent commissioners*; *the case to be handled with care*. If the box falls under the inspection of any mousing inquisitor, who has sometime known of a bag of meal proving to have been a cat, and who desires to look into the merits of the case, he can be made to understand, by solid arguments, that, *technically speaking*, it is not proper to go beneath the surface; *the case* is merely *the case*, and it is to be handled with care; and nothing being said in the statement of the case concerning anything but cotton, the officers must be restricted to that, and cannot have cognizance of anything but that. There may be difficulties lower down, but, *technically speaking*, it is only the case, and not the difficulties, which they have any right to look at. There may be laces there, and they may have been stolen; but it is ecclesiastically impossible to go beyond the brief on the outside, submitting *the case*, but not the goods, to be pronounced upon. Is the case in regular standing, and ought it to be so passed? If so, then it is a lamentable departure from the principles of justice, to smell a rat, or to look below the cotton, as if there could be any possibility of anything out of the way.

It is a wise and safe rule of judgment, that "every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God." In all cases like the present, we do affirm, and I shall continue to believe, that it is best to look inside.

6. Dr. Bacon presents the result of the council as only an opinion, which they had a perfect right to form and to publish if they chose. Most certainly they had the right to entertain and to publish whatever opinions pleased them; but when those opinions pass into action, when they take the form of an edict, as of a Court of Appeals, annulling a decree and directing another rule, reversing the action of the body that alone had any authority in the premises and appointing another action, this is something more than opinion. This council have not merely said, It is our opinion that the Church of the Puritans have erred in judgment and ought to have regarded their brethren as members till received by other churches, but have undertaken, through the moderator and scribe, to affirm their membership as still existing, and to issue letters to these men, as members in good and regular standing of the very church that has declared them no longer members. The council have not expressed an opinion merely, but have done what they could to lord it over the church, to take from it the fundamental, indisputable right and power of determining its own membership, and have assumed and declared to other churches the possession of a power and authority superior to that of the church itself.

The council doubtless had a right to have declared, had they chosen, that, in their opinion, polygamy was a just and wise institution, and any prohibition of it a lamentable departure from justice. But if the council had undertaken to issue a decree, stating that three wives belonged to each gentleman in this city, and to give them a certificate as having the right of inmates in the households of such gentlemen, all the rights of wives to a dwelling and subsistence in the family, this would be regarded generally as something more than an opinion. When men not only publish an opinion, but put it in the form of an edict, assuming the authority to pass such an edict, and doing all in their power to have it executed, such behavior may expose them to the charge of usurpation and oppression, or possibly to the supposition of lunacy, and an indictment directed to the physicians of the asylum; but these consequences of such conduct are not to be evaded by an affidavit that they were only exercising their inalienable freedom of opinion.

The members of Dr. Tyng's and Dr. Alexander's churches in this city would have had a perfect right to meet and express what opinion they chose to express in regard to the Church of the Puritans; but in reference to any particular action of that church, they would have no right to publish a judgment, without first thoroughly investigating the grounds and motives of such action, nor would they have any right to pronounce any of its dismissed members as still in good and regular standing, nor any authority to issue certificates of such membership, commending them to other churches. But they would have just as much authority to do this, as the *ex-parte* council that has done it; this council having no more authority to take such a step, or to issue such a rescript, than the Chamber of Commerce in this city, or the General Assembly of the Church of Scotland. It is an invasion, and a bold and alarming invasion, of the rights and independence of a Christian church, to attempt this measure. And to couple it with a harsh, unfounded accusation against the church of having been guilty of a lamentable departure from the principles of justice, in dismissing its members according to their own request, with letters that would have procured their admission into any church with which they desired to connect themselves, is the addition of an endeavor to prejudice every such church itself against the sister church, whose authority is thus mocked, and its independence invaded.

The folly of such conduct cannot be thrown off as a jest, nor is its injustice excusable as a mistake; and since the eminent rank and character of the members of this council have been held to give great weight to its decisions, and they have been supposed generally to have decided, not upon a bare technicality, but upon the merits of the case, and after careful examination of it from the beginning, they ought doubtless to be held most strictly and severely to the only account now possible.

7. Once more, Dr Bacon says, A CHURCH HAS NO RIGHT TO EXCLUDE FROM ITS COMMUNION OR MEMBERSHIP ANY WHOM AT THE SAME TIME IT RECOGNIZES AS CHRIST'S DISCIPLES. We are sure that Dr. Bacon cannot hold such an opinion as this sentence would seem to convey; if he does, we are equally sure that it is unscriptural. The passage in 2d Cor. ii. 5–8, shows conclusively that the discipline of Christ's House is exercised, not because the subjects of it are not recognized as his disciples, but because, it having been believed that they were such and they having fallen, it is hoped by such discipline to renew them again to repentance. Having fallen into sin, they are excluded from the communion, that they may be brought to repentance. In Galatians v. 10, Paul does not say, He that troubleth you is not a Christian; but he does say, "He shall bear his judgment, whosoever he be." And he adds, "I would they were even cut off which trouble you." And again in 2d Thess. iii. 6, "We command you, that ye withdraw yourselves from every BROTHER that walketh disorderly." Also, Romans xvi 17; 2d Tim. iii 5, and some other passages, show plainly that a church has the right, and is under the obligation of duty, in some cases, to exclude from its communion persons whom nevertheless it does not undertake to say are not Christ's disciples. But because they profess to be his disciples, and yet act in a manner contrary to that profession, they are to be cut off, not because they are adjudged not to be Christians, but because of their disorderly conduct, while professing to be such, and in order to bring them to repentance and restoration.

In the Saybrook Platform, and in other like forms, it is laid down that "it may sometimes come to pass that a church-member, not otherwise scandalous, may wholly withdraw himself from the communion of the church to which he belongs. In which case, when all due means for reclaiming him prove inefficient, he having thereby cut himself off from that church's communion, *the church may justly withdraw fellowship from him, and esteem and declare itself discharged of any further watch and care over him.*"

If this be usage, and a just and right procedure, in such a case, then certainly it may be in the case of persons contumaciously refusing the letters given to them, and assuming to dictate the form of such letters. The church may justly withdraw fellowship in such a case, and such a procedure is not the cutting off of such members without trial, but leaving them, with sufficient letters, to join another church, if they choose.

The decision of such cases must be left to the church itself, which may find itself compelled, for its own protection, to adopt such a measure, and that too without the least injustice to any one, or infraction of any one's rights. The power of such jurisdiction must be renewed, and is essential to the independence of the churches. It is this sovereign jurisdiction which the Church of the Puritans have exercised, and will continue to exercise, subject simply and solely to Christ and his Word, and praying for the guidance of the Spirit.

Yours truly,
GEORGE B. CHEEVER.

THIRD LETTER FROM A MEMBER OF THE COUNCIL.

TO THE EDITORS OF THE INDEPENDENT:

BRETHREN: It was not my proposal but yours that Dr. Cheever's letters assailing the late Council, and mine in reply and defense, should appear simultaneously. Our respected brother seems not to like the arrangement. Not being in any way the author of it, I need not attempt to explain the justice of it. He complains that I am one of you, and that he "must of necessity meet" me "in the double capacity of editor and correspondent, backed by three or four additional columns." Where he finds the three or four additional columns, my reading of your journal does not enable me to say. On the contrary, you seem to me to have avoided, with extreme carefulness, all interference in the discussion between him and me. You allowed him to assail the council with a two-column letter in the same issue in which you published the proceedings of the council yourself; but you have not taken it upon yourselves to answer him. You have replied to others, but to him you have answered not a word. If each of the editors was, as he says, "a leading member of the council," either my idea of the number of editors is somewhat exaggerated, or the council had so many leading members that its unanimity is the more remarkable. As for my humble self, I should have supposed that Dr. Cheever's relations to your journal would have restrained him from saying, in this friendly debate between him and me, that I am one of you. I was indeed one of the original editors of *The Independent*, and for the first three years, I was advertised as an editor (if I mistake not) every week. But since January, 1852, Dr. Cheever has had the advantage of me in that his name and not mine has been blazoned in every weekly issue of your widely circulating journal. Since that time, if my memory serves me, you, Messrs. Editors, have been increasingly careful not to make this journal the organ of your personal interests or feelings. Since that time *The Independent* has owed much to the individual celebrity of its special contributors, but nothing to the individual celebrity of its editors. It has owed much to the interest of its readers in the idiosyncrasies, the personal experiences, and the personal controversies of its special contributors, and much to the acknowledged splendor of their genius as exhibited in other relations; but to you it is indebted only for what you have done to direct its course and policy, and to enrich it by the weekly contribution of your labor. Whether you have availed yourselves of my counsel and of my co-operation, and if so, to what extent, are questions which do not belong to the public.

I am obliged to Dr. C. for having adopted, in the letter now before me, the old-fashioned method of marking and numbering the divisions of his discourse. As I propose to follow him from topic to topic, the numerals which he uses will assist our readers in referring from my letter to his and from his to mine.

I. My friend is mistaken when he says that I "endeavor to dispose of the facts"—the accusations against the exscinded members "in [his] Protest," by the "supposition" "that the church itself did not credit them." If he will look again, he will see that I did not endeavor to dispose of those accusations at all, and, furthermore, that I had no occasion to dispose of them. This is what I said, and what our friend does not and cannot deny,—"The Protest shows that the charges *were disposed of* without a trial." Instead of making a "supposition" that the church "did not credit" those charges, I simply pointed out the significance of the fact which Dr. C.'s Protest certifies, namely, that the church deliberately refused to put the accused persons upon trial. I repeat the question which I founded on that fact, and the answer which I gave to my own question. "Did the church believe those accusations? Did it believe that the brethren asking for letters were guilty of the sins imputed to them by the pastor? We cannot say so, or think so, without implying that the church deliberately refused to do its known duty." Yet Dr. Cheever thinks so, and says so. He maintains not only that the accusations in his Protest are true, but also that the church, when it refused to entertain them, believed and knew them to be true. If we will take his word for it, the church, when it threw out his informal charges and determined to certify the regular standing of the men whom he was so vehemently accusing, did "refuse to do its known duty." Though I have a much better opinion of the church than to believe an accusation so damaging to its character, I will not dispute with him on that point; for the question is between him and the church more properly than between him and me. Yet I may say that having looked into the pamphlet to which he refers for proof, I find it sharply controversial, but by no means identical with the memorable Protest in matter or spirit, and very far from proving that the church, at the time when it determined to certify the regular standing of the afterwards exscinded members, believed the pastor's accusations against those brethren to be true.

2. Our worthy friend indulges himself in the following representation of my reference to the familiar principle that the power of a church in its acts of discipline is simply the power of declaring and applying the law of Christ, and that every act of discipline not warranted by the law of Christ is void. "If we understand Dr. Bacon's argument, it amounts to this, that a minority, however small, may, on the ground of their own assertion and belief of the majority being wrong, compel the majority to submit their affairs to the deliberation and decision of a council, and that this, and not the independence of the church, is true Congregationalism." The brother does not understand my argument, and I am much to be blamed if, in either of my letters, I have said that which can be made an apology for so gross a misunderstanding of my argument. Not a syllable have I said which can, with any show of fairness, be construed into "taking the right of opinion and decision on the Word of God away from the church, and vesting it in a superior body outside the church." Perhaps the attempt is a rash one; but let me endeavor to set this matter in a light in which even our confused friend cannot fail to understand it. He is familiar with the doctrine of the Higher Law in its relation to civil government. He holds as firmly as you and I do that the authority of civil government, though divinely instituted, is limited on all sides by the higher authority of God; and that every human law which requires the citizen or subject to violate God's law, is without obligation on the conscience. But if he will reason about the power of a majority in the state as he reasons about the power of a majority in the church, he will find where his error is. Let him say, "Which party in the state "are to interpret the" Higher Law? "the majority "or the minority?" "Which interpretation is to rule?" Let him remember that "the real independence of the" state is, under God, "in the supreme authority of "the majority, and to make the majority amenable, "under any circumstances, to any other authority than "that of" God in the Higher Law, "read and interpreted *by* the majority, is to deprive it of the essential fundamental element of sovereignty." All this is true. There is no redress for the minority in the state when the majority adopts a wrong reading or a wrong interpretation of God's Higher Law. Whatever injustice they may be required to suffer, there is no help for them. If the majority enslave them, they are enslaved. If the majority banish them, they are banished. If the majority put them to death, they die. The independence of the state is invaded, and its sovereignty is violated, by any interference of a foreign government or of all foreign governments united. But after all, what can that minority can appeal to the opinion of other nations at the end of the world. And besides, other states are independent as well as the state that does the wrong; and they, or any of them, have an undoubted right, in their own jurisdiction, to regard and to treat that wrongful sentence, or that wrongful legislation, as having no validity.

The mutual relation of churches is analogous to that of independent states: if one church is independent, so are the others. A majority in one church has no power to control the action of another church. If, for example, a majority in the Tabernacle church decrees the excommunication or the excision of a member, no other church, and no council of churches can restore him to his standing there, be the wrong ever so palpable. But that very principle on which Dr. Cheever insists so strongly, and which I hold as firmly as he, the principle of the independence of churches, gives the Church of the Puritans power to review that sentence of excommunication or excision, to declare that the censure is without warrant and without validity, and to receive the person into its own fellowship as a member in good standing. The established comity of our Congregational churches requires that one church shall not thus override or disregard the action of another, without the intervention of a council. Where a mutual council is denied by the church to the aggrieved person or party, other churches, by virtue of that independence which Dr. C. asserts so strenuously, have nevertheless a perfect right to meet, by their representatives, in a council, convened *ex parte*. A council thus convened has a perfect right to examine the matter referred to it, to inquire whether any important principles of church order have been violated in the proceedings complained of, and to come to a "result," which is all that any council can do. In all cases, a "*result of council*" *is nothing more than its* OPINION *which the council has formed on the matter in question*. But when a council has given its opinion, any church, by virtue of its independence, may adopt that opinion and carry it into effect. A council can absolve no appellant from a church censure, but if, after inquiry, it is of opinion that the censure is irregular and erroneous, and therefore invalid, it can say so; and thereupon any church which is of the same opinion is at liberty to act accordingly, and, in so doing, will not violate the comity of churches. This is the substitute which Congregationalism finds for appeals from session to presbytery, from presbytery to synod, and from synod to assembly. Not the Church of the Puritans only, but every church is to read and interpret the law of Christ for itself.

3. It seems to be almost the chief of Dr. C.'s grievances that the council, convened at the call of the exscinded brethren, did not undertake to explore the entire history of the long controversy in the church over which he presides. He thinks that so long as the council had not investigated all the foregoing difficulties, it "should have made no *reference*" to the fact that difficulties had existed. What nonsense! May I not refer to the death of Julius Cæsar, unless I am prepared to go into a full investigation of the question whether Julius Cæsar was lawfully put to death? May I not refer to the historic and world-renowned fact of the quarrel in the Church of the Puritans, unless I sit in judgment on all the story of that quarrel, and measure out to every party in it a just portion of approbation or of disapprobation? The council made no allusion at all to the right and wrong of those difficulties, or to the blameableness of any prior act on either side, but only to the notorious fact that there were difficulties—that the church was divided into "determined and conscientious" parties—that the minority was numerous and respectable, including some to whom the church, in its happier days, had given solemn testimony as being worthy of the highest confidence—and to the fact that the documents before the council gave "indications of excited personal and party feeling." And this allusion was simply by way of regret that there had been no mutual council to mediate between the parties. This simple reference to notorious facts—a reference implying no opinion on the merits of any act or step in the proceedings—is regarded by Dr. C. (whom I do not charge with any intentional misrepresentation) as an intermeddling with those very difficulties of which the council expressly declined the cognizance.

The council, as I had occasion to show in my first letter, was required to give an opinion on the question whether the proceedings of the church in regard to the application of certain brethren for letters of commendation to other churches, were regular, according to those principles of ecclesiastical order which our churches find in the New Testament. Its deliberate and unanimous judgment was that those proceedings were irregular and contrary to the principles accepted by our churches. Dr. Cheever still insists that those proceedings were justified by the preceding difficulties, "as based upon them, as growing out of them, as necessitated by them." "Based upon them!" No matter what they were based upon; no matter if they were based upon mountains of evidence against the Christian character of the minority;—those proceedings were irregular and wrong. "Growing out of them!" Nothing that they grew out of could possibly make them right, and if they grew out of preceding difficulties in which the minority had been ever so much to blame, they were only so much the more likely to be irregular. "Necessitated by them!" Here it is again,—that old excuse of all injustice. Was there ever a *coup d'état* in state or church which was not "necessitated" by preceding difficulties—like the Old-School *coup d'état* in the Presbyterian Church, exscinding the New School party—like the Napoleonic *coup d'état* in Paris, converting a profligate adventurer into "the savior of society?"

"So spake the Fiend, and with necessity,
The tyrant's plea, excused his devilish deeds."

My erroneous yet respected brother insists not only that the council "intermeddled" with those difficulties which it expressly refused to consider, but also that I am "now pronouncing judgment in regard to them." I might appeal to you and to your readers whether this is not a gross mistake. But inasmuch as he seems so anxious that the preceding difficulties in the church should be considered, and inasmuch as the publishing of his Protest in your columns makes it quite proper for me to express myself on that subject, I will say a few words in all frankness. Before the meeting of the council, I had formed no definite opinion in regard to the origin and progress of the long quarrel. Since that meeting, I have examined the history as given by the two parties in their respective pamphlets, the green one and the buff one; and on some of the most important points I have formed an opinion which is entirely at Dr. Cheever's service.

First, The letter of April 27, 1857, signed by twenty-two members of the church, and addressed to the pastor, is regarded as the beginning of the difficulties. Whether the signers of that letter were or were not mistaken in the opinion which they suggested as to the expediency of the pastor's resignation, I have no special means of judging. I shall presume that they were mistaken. But I have lived long enough to be convinced that good men very often fall into just such mistakes as that was. In my opinion, confirmed by thirty-four years of experience as a pastor and of constant intercourse with other pastors, any member of a church who has come to a serious and settled conviction that the church would be more prosperous, spiritually, under another pastor, and that the pastor would be happier and more useful with another flock and in another field, may say so to the pastor without mortal sin, if he says it kindly and respectfully. And if he finds that others have come to the same conclusion, they may unite with him, two, or twenty, or thirty, in communicating their views to the pastor by letter or by word of mouth; and neither the pastor nor the church ought to regard them as offenders for having done so. Indeed, if there is any extended dissatisfaction with a pastor, it is much better that the fact should be communicated to him directly and frankly by the dissffected themselves, than that it should come to him circuitously through the channels of rumor and parish gossip.

Secondly, Dr. Cheever having received such a letter, had a right to ask the opinion of the church, and, if he chose, of the society also. And the signers of the letter had no right to be displeased with him for asking, in any proper way, the opinion of the church or of the society on the question which they had submitted to his consideration. It may be seriously doubted whether, in those circumstances, he had a right to resign his office without giving the church an opportunity to express its opinion, freely, on the expediency of his remaining in his office.

Thirdly, When the church, by a majority of 49 against 20, had refused to take measures for the calling of a council, (in which refusal they were surely right) and had expressed without a division their "entire and undiminished confidence and affection" toward their pastor, and their "desire and determination that he continue" in his office, and when, at the close of that meeting, a conciliatory resolution toward the signers of the letter had been adopted, the whole matter should have been regarded as settled. What more was there to be done by the pastor or the triumphant majority, as long as the disaffected members had made no new movement? The signers of the letter, some or all of them, might have seen that they were mistaken. Some might have sought dismission to other churches, and might have been dismissed with cheerful commendation. Others might have gradually renewed their former affection for their pastor, and might have learned to rejoice in his success. But,

Fourthly, as I read the history on both sides, there seems to have been on the part of the majority something like a determination to regard the signers of the letter as offenders. The deacons—all of them if I mistake not—were unfortunately among the signers of the letter, and it is not strange that in the altered state of feeling consequent upon that movement, they were less acceptable than they had been. Nobody would have had any right to complain if additional deacons had been elected. It would have been a legitimate exercise of power, though not very conciliatory, if the deacons had been by a vote requested to resign, or had even been removed from office as unacceptable. But instead of this they were legislated out of office by a very disputable exercise of power. A new rule was established, limiting the number of deacons to six, and the term of office in the disconsate to three years, and ordering an election immediately. In the report of the Committee to which the proposal for a new rule had been referred, the "imperative necessity" of such a change was argued for expressly on the ground that the deacons, "without invoking the advice or consulting the wishes of the church," had attempted to "drive its pastor to a resignation;" and the signers of the letter, generally, were spoken of in terms that were very far from being conciliatory. Immediately afterwards, that report and the proceedings of the church were printed anonymously and widely distributed through the post-offices and otherwise. My

Our Correspondence.

FROM OUR ENGLISH CORRESPONDENT.

Current Topics.

England, March 11, 1859.

The current topics just now are so numerous, and of such magnitude, as to be not a little embarrassing. To treat them in mere index fashion is contrary to the true uses of Journalism; but there would seem to be no alternative.

First: as to the question of Peace or War? every morning Peace is proclaimed; every evening War is declared. The lying, in Paris, is enormous and portentous. Three days ago *The Moniteur* was most pacific, but since there have been semi official intimations that *The Moniteur* was not to be read with a too decided peace emphasis and tone. Then has come a Letter from the Emperor himself to his English friend and advocate, Sir. F. Bond Head,—of Canadian and other notoriety. The Emperor thanks his friend for recent English advocacy, and bewails himself, as one of the most injured of innocents. Who so pacific, who so regardful of England, as he?

Then from Vienna we hear of the certain success of Lord Cowley, in his official English character of mediator, and in his non official character of friend of the Emperor of the French;—of his success we hear; also of his non-success. The Emperor of Austria, certainly, yields; yields in the matter of his little private treaties, by virtue of which he is viceroy over certain independent Italian states and principalities;—he also certainly does not yield; his military pride of power will not let him; the Jesuit Cammarilla also forbids, in the interest of Rome. On an estimate of the whole situation, two or three things would seem to be indisputable: the French Emperor meant, and means, war. But French opinion, hostile to war, has made itself felt; the weight of the English Government on the same side has been felt; the remarkable anti-Gallican feeling evoked and expressed throughout Germany has been felt; and these things have "given pause" to the Emperor.

In England the activity in all the arsenals is very great. Then we have now two new weapons of war, of terrible and demonstrated potency, appalling the mind by images of overwhelming horror in the thought of their employment by man against his brother. It is quite certain, that two great inventions have been perfected, and are being applied here.

We have, then, just peace day by day, and no more; and with it the almost absolute certainty, that there cannot be peace long. There cannot be peace in Italy, because there is the most brutal government on the face of the earth, making war upon its Italian subjects; and, because there is this one Man of France, with his will, his ambitions, and "the necessities of his position."

The Ministerial Church-rate measure has been rejected by the House of Commons. This is certainly premonitory of the rejection of the craftily devised Parliamentary Reform Bill. It will, certainly, be opposed with success, on the ground of insufficiency. But what that success implies is not to be easily defined. Some of its opponents will, in reality, be very lukewarm reformers, and some be secretly enemies to it. What is hoped for is:—that Lord John Russell would seize the occasion to give a definite outline of a larger plan, inclusive of the Ballot, and lead the decided Reformers, even if they were, for a time, a minority;—a minority, because Lord Palmerston, and the mere Whigs, timid Liberals, and sham Reformers, would go to their own anti reforming place, and join the Tories in resisting. Lord John is to give a notice to-night. But I venture to say that he will not forego his objections to the Ballot.

There is an adjourned debate on the French and Portuguese affair of the slaver Charles and George. The discussion has been extremely damaging to Lord Malmesbury, who neglected the affair, and showed want of ability when obliged to take cognizance of it.

There have been several discussions on slavery, Coolie emigration, and related subjects. Curious coincidences are plentiful enough; but there have been some that are noteworthy, furnished by these discussions. For example: one night the Peers were talking over Right of Search, and the diplomacy anent it. Lord Clarendon, and two or three extremely polite, or very credulous peers, expressed the opinion that the United States Government was willing and desirous, in its own way, of suppressing the infamous traffic. Lo you! the next morning came American papers, recording the determination of Congress *not* to take measures of suppression.

Then, a few days since, we had the Hon. Benjamin Disraeli, as the mouth-piece and champion of the Aristocracy, propounding a Reform Bill, the real object of which is, to conserve the predominant legislative power of the privileged class. Tais on the eve. Lo you again! on the morrow come the American papers, showing Mr. Judah Benjamin championing in Congress the aristocratic class of slave-breeders, men-stealers, and the earth-hungerers of the West! Very curious, these two aristocracies, with their two champions, children of the ancient brick-fields and of the flesh-pots of Egypt. The American Benjamin appears to equal in modesty, and in the power of manipulating facts, the English Benjamin. He seems to derive much pleasure from the contemplation of "the ruin" of the West Indies. One would not like to diminish too greatly such comfort in affliction. But it might be wholesome, just to whisper, that the West Indies are "rapidly rising to a state of comfort and prosperity before unknown." Official returns, and specific facts, produced in the House of Commons last week, exhibit this gratifying progress.

In four years the Exports and Imports of these Islands have reached to *fifty-five million dollars*. As to the Mauritius, the sugar crop of 1841 was seventy million pounds: well, the state of ruin is indicated by a produce over two hundred and thirty eight million pounds in 1855. From an immense mass of facts just take these following:

"Those who had gone deeply into the history of the West Indies were of one mind—that it was absenteeism, far more than any other cause, that cut the very roots of West Indian prosperity. The absenteeism of the planters led to a host of other evils, and as one of the most judicious observers, Mr. Bigelow, the American traveler, declared, it could not have failed some day to bring about general bankruptcy and ruin. There was another trait of West Indian society just like that of Ireland in the days gone by. Almost without exception the sugar estates were heavily incumbered. Most of them were mortgaged far beyond their value. The owners of the estates were always struggling with an incubus of debt which they could not possibly shake off. The effect of all that was, that even when monopoly and slavery were at their zenith,—when even the sugar of our own Oriental dominions was not allowed to compete with theirs on the same level, even then, petted as they were by the laws of England, the West Indians were continually coming to the government of the country with the most doleful lamentations. That state of things was the legacy which slavery and monopoly had left behind them; and then, when the price of sugar suddenly fell to less than one-half what it had been a few years before, the effect was precisely analogous to that of the famine upon Ireland. The proprietors were thrown into deep distress. All society was unhinged. The crash was terrible. But there, as in our sister country, the consequence was that the ownership of the soil changed hands. It passed from those who were absentees, drowned in debt; it came into the hands of those who were for the most part resident and free from those trammels. And, now, what was the result? The result was that although labor was still free, that although trade was still free, or rather he would say because labor was free, and because trade was free, the West Indies were now rising to a pitch of wealth and happiness unknown to them before. It would be impossible for him to lay before the House the immense mass of evidence which demonstrated that fact. He was assured of it by mercantile men; he found it strongly set forth in the reports from the governors of the islands, which used to be full of dismay, and were now bright with cheerfulness and hope; but the keystone of the arch consisted of the statistics furnished by the Board of Trade, which showed that the imports and exports together of the West Indies and Guiana had amounted in the four years ending with 1853 to £82,500,000, and in the four years ending with 1857 to £87,000,000, an increase of £4,500,000 in four years; and further that the annual exports of sugar, coffee, cotton, rum, and cocoa, had greatly increased of late years. So much had been said of the ruinous state of these islands that perhaps the House would be surprised to learn that the exports from Great Britain to the West Indies in 1857 exceeded her exports, in that year, to Sweden, Norway, Denmark, Greece, the Azores, Madeira, and Morocco, all combined. Or perhaps it would give a more vivid idea of the value to us of these islands if he mentioned that our exports to them in 1857 equaled our exports to the Channel Islands, Malta, the Ionian Islands, the Mauritius, the Gold Coast, the Gambia, Sierra Leone, and what are called our sundry possessions, altogether. Considering what mere specks the West Indies look in the map of America, it was astonishing that their trade to and fro should now actually amount to £10,735,000. That was the value of their commerce in the year 1857. He would only add that in 1857 the value of the sugar imported into this country from our West Indies amounted to £5,618,000. Surely all this demonstrated that free labor was holding its own in spite of the competition of slavery."

The argument from the "ruin" of the West Indies by emancipation, has always been false and fallacious. It is now utterly and openly exploded; though as a useful lie takes a deal of killing, this, of West India ruin, may yet do good service in the mouths of those whose fathers' teeth and wealth were drawn together, by the fine old free barons of Europe; who, with the modern Benjamins, would laugh to scorn Emancipationists and Exeter Hall philanthropy.

If *The Independent* does not think it would be fatal, or very dangerous, to any Southern man or Northerly-Southern, who may, by accident, come in contact with the paper, I should like to add a few observations, made by Mr. Labouchere, our late enlightened and benevolent Secretary for the Colonies. After having spoken to the special question, the Right Hon. Ex-Secretary said:

"The general picture of the West Indies at this moment is extremely gratifying. There can be no doubt they have struggled through that period of distress which long weighed on them. Some are in a state of great prosperity. They are all in a state of improvement. With regard to their moral and social position, I hope the two races, black and white, are becoming amalgamated, and acting in greater harmony together. I know that black and white lawyers sit side by side as barristers in their courts of justice. I know that official situations are held by men of color, and *when I had the honor of holding the seals of the Colonial Office, I always rejoiced to find a man of color, of character and ability, to whom I could give an appointment.* If those causes are left to operate I think the House may rely on an improved condition of the colonies, both socially and morally, being produced (Hear, hear) The general state of things with regard to the sugar trade is very curious and interesting. I believe it is the fashion to say that the West Indies, as sugar-producing colonies, are almost entirely ruined. But, with the exception of Jamaica, there is as much sugar produced and exported from the rest of the islands as there was in 1831, before the Emancipation Act. I say, with the exception of Jamaica, and I can not attribute the falling off in agricultural prosperity of that island to the causes assigned by the right honorable gentleman. I believe the great, if not the sole cause, has been the unfortunate mismanagement of her own self-government, by which her finances have been ruined and her affairs confused. A wretched constitution has induced jobbing and confusion, and resulted in most disastrous consequences. (Hear.) I am glad to find that the foundation has been laid, by the improvement of her constitution, for a better state of things, and I trust that Jamaica will ere long resume her natural position at the head of the West India islands."

It might have been added, that the demoralized and unprincipled planters of Jamaica made legislative, fiscal, and social war upon the emancipated men, who, small blame to them, as a consequence, preferred to work for themselves. Sugar, at any rate, was not the law of their being.

Lord John Russell's notice, referred to above, condemns the main portion of the ministerial scheme;—that which disfranchised certain county electors. It also condemns its deficient enfranchising enactments. The notice was received with *loud cheers*, which were the knell of the ministry. Disraeli backed out of the offensive proposal. W.

LETTER FROM A MISSIONARY IN CHINA.

Missionaries Wanted.

Among the reasons for not going to the heathen often given by young men, who are are looking forward to the Gospel ministry, one of the most common is—to quote their own words—"*I have had no call.*" To all who are candidates for the sacred office of "embassadors for Christ," here now is a call from the far East—China and Japan.

Till this year, 1858, these two countries were closed against Protestants. But it is to be so no longer. The treaties of Tien-tsin, signed in June last, and those of Yedo more recently concluded, open to the churches of Christendom such a field as ought to awaken new interest and excite new energy among all who love the Lord Jesus Christ.

Though a stranger to the readers of *The Independent* and to its zealous editors, I hope a few facts from an anonymous hand will not be regarded as intrusive. I know that, *at home*, great objects constantly demand the labors of Zion's watchmen. There are monster evils—Slavery, Intemperance, and other legions—abroad in the land. The demand for pastors, teachers, and professors in high schools and colleges, able medical practitioners, and such like, is greater than can possibly be supplied. But, while it is thus at home, how is it abroad!

Look at the numbers on the two sides: in the United States you have, it may be, 30,000,000 souls; in this empire we have, according to the most recent returns, 414 000,000; and in Japan there are, probably, 25,000,000 more.

Look at the condition of the *thirty* millions on the one side and of the *four hundred and thirty-nine* millions on the other. God *is* no respecter of persons. These souls are as precious as those. All in the United States have heard the Gospel and most of them have the Bible. Not so in China and Japan.

The millions in the U. S. A. cannot plead ignorance, and where would be the wrong if, for many years to come, every candidate for the ministry should go to the heathen? What would be the wrong, before God, if large numbers of pastors should be sent abroad by their flocks?

"Means are inadequate," "the churches are poor," some will cry; but this is not true; the people in the U. S. A. are, as a mass, rich, compared with these pagan nations; and yet these spend millions and millions on their idolatry. Would it not be one of the best means to rouse the churches, and to stir up dead members, if all the young men and many of the settled pastors were to hasten to the heathen world, impressed with the absolute necessity of doing so in order to free themselves from blood-guiltiness?

I inclose with this to you, Messrs. Editors, a list of Protestant missionaries to the Chinese; you will see how small the number, sent out since 1807, has been—how small is the number now in the field; and I beg of you to take up *anew* the subject of foreign missions. Open all your batteries and thunder as loud as you possibly can. These 439 millions, perishing in their blood, call for missionaries; and I send the inclosed list, and state these few facts, hoping that you will take up the subject and press it home, till the old excuse, *I have had no call*, is abandoned "Had no call;" how can it be?

Not long ago, the office of the U. S. Consul in Shanghai was vacated, and Government gave notice that a new incumbent was wanted; and in a little time *hundreds* of applicants were seeking for the Shanghai consulate! So much for men. At this moment the U. S. steamer Minnesota is in this port, on the special service of carrying his excellency our plenipotentiary; and her cost is said to be $1,000 per day; no one complains of this; it is all right and compatible with the dignity of the state. But where are the $1,000 (one thousand dollars a day) for all the missions of the American Board?

Again, Messrs. Editors, I ask you to take up the subject of foreign missions. Let the slave-drivers drive on if they will; let the drunkards drink on if they will; aye, let the dead bury their dead; but if there be any bowels of compassion for these 439,000,000 souls, I pray you to stir up that compassion. Millions on millions of this generation must die without ever hearing the sound of the Gospel, unless a new order of things is soon inaugurated. We hear of the Great Awakening, and we trust it is only its dawn, and that very soon we here shall see its glorious light.

Shanghai, 1858. Iota.

Holden's Cream Soap, advertised in our columns, we most cheerfully recommend to the public as a good article for family use.

EXPRESSION.

Children who are taught or teach themselves to draw, begin usually by copying engravings. If the reader has made any experiments in this kind, he will remember how slight a variation in the line would ruin his result. You are trying to reproduce a mouth as it appears in the picture before you. Your eye and hand are taxed to the utmost to follow every curve and shade. As you go on the new form seems a very double of the old. It is finished. You hold it off for examination, and see at once that the new mouth is widely different from the old. How it differs you cannot yet determine; cannot see where your form leaves the other—yet one was calm and sweet, the other has some scorn or severity in it. This vital or moral difference is instantly felt; it becomes a guide for the eye; it is our measure of success, because we perceive it by an intuition finer than any sight or measurement. We feel it, and this feeling makes the difference between artistic and merely mechanical eyes.

There is something of the same life in every object. If a chair is broken so as to stand unsteadily on its legs, it has a tipsy look, or perhaps irresistibly suggests motion, as though it were about to start and travel across the room. You feel that change of form, and the ludierous effect of it, though you cannot tell on what it depends.

Compare the limbs of an oak with those of an elm, in your drawing of the two. The former leave their trunk at nearly right angles, the latter rise out as continuations of it. The elm is divided into its branches; they soar right upward like rockets, and return in peaceful curves, when their strength is spent, toward the ground. We feel their forms as we feel the leap of a fountain, or the spring of a ball struck into the air. They seem to grow under our eyes, which run from the ground through all their curve, as the line runs under our fingers which is to represent them. The slow motion of a century by which this wooden curve was described, is gathered by the mind into a moment. We feel the freedom of it as if the elm should rise before us from the sod. But the oak has no such grace; he has not been thrown up like a jet, he seems to stand on his own account, willful, braced, determined, and he puts out his arm at a right angle in opposition to his career in very stubbornness of purpose, and defiance both of exterior and interior forces. That is the vital difference between oak and elm. You are content with your drawing when you have given it all emphasis. You measure it not with dividers, but internally, as if by some occult sympathy with the habit of each. One man loves best the oak, another the elm—as one has his center of determination more in himself, while another is inspired or obedient to the "higher law" above will.

All forms are products of motion, and motion we recognize as life. The sting of an insect, or a hunter's bullet, disturbs the circulation in a maple. The sap, instead of going straight forward, falls into an eddy, a whirl goes round and round, and produces a knurl, in which the grain of the wood is twisted round and round, as the yarn is wound in a ball. This form in the vegetable is as truly representative of life as the pricking up of a horse's ear or the spread of his nostril in heat.

In waves, and clouds, and cliffs, even in sand-banks, rocks, and mountains, we have the visible result of invisible forces, records of old motion, or manifestation of present power, so that Nature lives all around us; the clouds roll and unroll themselves as if at play on the breeze—dolphins and porpoises of the ocean of air. The waves leap and pelt and crowd one another, and their game is a grand explosion on the shore. So the mountains and rocks and trees and fences seem to move. We forget their slow formation and change. It is as if they had risen in an hour; and we describe the oldest mountains as if they were waves rolling at our feet. They are the waves of old centuries, as our elm is the fountain of a hundred years. All this life, you observe, is seen with an interior eye which interprets the external form and enjoys the interior force. This is expression. Something exudes or is extracted from form—mark the "ex." It is drawn from all we see, as juice sucked from an apple. Why does Eddystone light-house look strong and give strength to every man who sees it? Because every line in it is the product of a natural law, and we have learned to feel that law working underneath and sustaining the structure wherever the form appears.

But in animals we cannot overlook the life, which is plainly nine parts in ten of all that we name dog or horse. Yet the body of an animal is merely another piece of nature and matter, a piece of structure like the tree. The vital forces, however, are better revealed in it—we see action in every muscle, even in the repose of it we recognize the capacity. When we have learned to look everywhere for power, as the root and meaning of form, we begin to feel the difference between a greyhound's leg and that of a bull-dog; between the knee of an ox and the knee of a horse; between the lower animal members and those of the supreme animal man. Haydon dissected and compared the bodies of a lion, a negro, and a Caucaucian, to determine which are brutal, which human characteristics; and he easily traced the malformation of negro legs and feet to their place in the scale, and improved his figures by eliminating the beastly and emphasizing the manly traits.

In waking hours no part of the body is in complete repose. If you sit, there are still muscles in action in every part—as I write, my left hand lies under my eye, pressing the paper. Some six or eight pounds pressure from the body is thrown on it, and the tension of all parts is distinctly marked. It looks more alive than the right hand, which runs almost mechanically. The right leg bears the weight of the left thrown over it, and of the body sustained by it—and aches with the strain. The muscles of the right side and back are carrying the trunk inclined to the left—the head is thrown forward quite out of balance, and carried by the strong "back-stays" of neck and shoulders. There is activity in every part, yet I sit quietly at the table and write.

How much more if I stand or move. The expression of a hand depends on its development and the use that has been made of it. That of Hercules will not suit Apollo. In a portrait exhibited last year by Gray we admired both color and character, but a lady suggested that the hand was not that of her friend. It was too soft and luxurious, not nervous and vigorous; it was an idle not a useful hand. Is it too beautiful? I asked. "No," said she, "too pretty—not beautiful enough." For the power of a hand exercised to draw and define and follow the mind, is greater than mere roundness and fullness of flesh. One expresses skill and purpose; the other only symmetry and health.

So every member has its function or perhaps many functions, and its beauty depends on its adaptation to each and especially to the noblest of these. Observe that we are regarding merely vital not spiritual qualities.

The artistic value of a pitcher is in the relation of form to use, is a life to be felt in it—a function as distinct as that of the skillful hand. For the dinner-table we have a generous, capacious, round-bellied tun of a fellow, jolly as a fat friar, good company to sit down with—the cool perspiration of fullness bursting out all over his dappled sides; but we carry water into the drawing-room among our flowers in a slender, vase-like vessel that is itself a flower-leaf, made of stem and blades of lilies, a piece of delicate and fragile elegance. It carries but little water, enough only for the two or three vases, only so much as the blossoms drink. The beauty of each is the simplicity and completeness with which its peculiar character is maintained. It is the unity or singleness of the impression made.

Illustration is endless, but our point is this—that every form has a supersensible value—stands for some unseen power which is felt through it, and this gives it value in Art. It is as though the tree and the pitcher were alive, and we feel their forms as in our first experiment we felt the form of our original and copied mouths, not as mere lines, but as exponents of human sweetness and human scorn. The artistic power, then, lies in no sharpness of sight. It is an ability to interpret what it sees, to recognize the marks of vitality, to seise and reproduce every indication of power. All see the form, Art feels the life under it, and brings out in its copy from nature the most pregnant or significant traits.

From every artist we expect mechanical accuracy as the basis of his practice—good proportions at least, every member well-rounded and in its place—but with all this the form may be hard and inanimate—may be wooden. Beyond this point we look on the proper work of Art, which is to kindle this clay. For appreciation of good pictures and statues we must open an interior eye which goes through surfaces, and in all our drawing we must be guided, not by measurement and calculation, which fail far short of the end, but by a sympathy with the subject which enables us to feel the least departure from its essence, the pulse of creative power on which every form depends.

VALOR FOR THE CHURCH.

"A lot of 436 slaves, belonging to Pierce Butler of Philadelphia, formerly the husband of Mrs. Fanny Kemble, was sold at auction in Savannah last week for the sum of $300,205, being an average of $716 a head. They were sold, *The Savannah News* says, 'mostly in families.' The 'mostly' is a distinction with a considerable difference."—*Tribune.*

This choice bit of history explains another transaction which at the time excited not a little wonder among our quiet, justice-loving neighbors of the city of Philadelphia. It is well known that the late lamented Dudley A. Tyng, for teaching against the sin of slavery in his pulpit of the church of the Epiphany, was confronted on the spot from one of the pews by one of the vestrymen, and commanded to stop. He stopped just long enough to give every one in the audience an opportunity to reflect upon this strange demand, and then went on and completed his discourse. As he did so, however, a few malcontents, the object or among the number, left the church in high dudgeon. Pierce Butler, we believe, was among the number. At all events, from that day to the dissolution of the relationship existing between the church and its pastor, he pursued Dudley A. Tyng and clamored for his dismissal. Now he takes rank, from the article above quoted from *The Tribune*, with such patriots and Christians as John A. Washington of Mount Vernon. If a man owns four hundred slaves, worth at auction over three hundred thousand dollars, is it strange that he cannot sit quietly and listen to the truth on the subject of slavery, especially if his wealth and position, and his fancied personal importance in the church and community, encourage him to believe that his objections to such preaching would have the tendency to silence it? Dudley A. Tyng has gone to his reward; and the fact of his dismissal from a church on account of proclaiming the truth boldly and honestly, has given him more friends and a popularity higher and wider than any other circumstance that could have occurred in his history. He has his reward.

The church secured the services of a distinguished divine from South Carolina, if we remember correctly, as a successor to Mr. Tyng, but we believe he has become tired of his parish and left it. Let the opponents of Tyng sell their slaves and pocket the profits; and also let history record the fact, "that the generations to come may know" who are the men that oppose the preaching of the truth on the subject of human liberty, and what solid motives they have for their course. Men in the North who have such strong Southern interests can appreciate what is meant by "Southern religion." It is not a little remarkable, however, that ministers who are raised among outspoken slaveholders should soon become disgusted with men at the North who meanly apologize for and sustain slavery in church, and state, and store.

Sigma.

Religious Intelligence.

CONGREGATIONAL.

MAINE.—Stephen Sewall, Esq., of Winthrop, Me., promises a $500 organ to the chapel of Bangor Seminary when the building is completed.

NEW HAMPSHIRE—**Sullivan**.—A council was called at Sullivan, March 10th, for the purpose of dismissing Rev. T. S. Norton, who, for fourteen years, has been the esteemed and successful pastor of the church in that town, in view of the peculiar state of Mr. Norton's health. The council express the hope that, by a change of field of labor, his health may be improved, and his usefulness prolonged. It is pleasing to find that the people of Sullivan are so strongly in favor of the permanence of the pastoral relation, and that it is with great reluctance that they have contemplated its dissolution with one to whom they have been so long and so strongly attached.

Reform School.—(*Correspondence of The Congregationalist.*)—In the early part of February last, some half dozen of the boys in this institution at Manchester, *voluntarily* asked their Superintendent if they might have a prayer-meeting by themselves. Leave being granted, they met three times a week, with the interest increasing, until nearly all attended, and something like twenty took part in the exercises. I had the privilege of being there a short time since, and talking to them together, and also to each separately, and can but feel that some of these boys "do love," as they confessed with flowing tears, "the blessed Jesus." The Superintendent stated, about two weeks since, that the interest continued, and that some of their meetings recently had been deeply impressive. He said it was truly affecting to hear them confessing to one another, and to God, sins which they had long since committed, known to no human being but themselves. Their prayers for the Institution were fervent, asking God to make it a blessing to others, and thanking him that they had ever been so happy as to come under its good influence.

Three of the boys give good evidence of a renewed heart and character, while quite a large number also seem much interested and serious. The *boys conduct their own meetings*. One of the oldest boys, who had been for some time inclined to take but little notice of the meetings, and had made light of them, came to the Superintendent not long since, to ask his forgiveness for misrepresentations he had made some time before to another boy's injury; and he afterward took his injured companion by the hand and confessed to him, and with an affecting earnestness asked God's forgiveness. Thus God, by his Spirit, can soften the heart of stone and bow the most stubborn knees.

VERMONT—**Peru**.—A council called to consider the expediency of the dismission of Rev. Asa F. Clark, came to the conclusion that, in view of his convictions of duty to change his field of labor, as expressed by the pastor to the council, although strongly against the wishes of the church and people; and in view of engagements which serve to render the prosecution of his duties here less hopeful than heretofore, we are of opinion that it is best, under existing circumstances, that the said relation should be, and the same is hereby, declared to be dissolved.

Manchester.—March 10th, Rev. Nathaniel L. Upham was ordained as pastor of the Congregational church; exercises as follows:

Invocation. Rev. A. Walker; Reading Scriptures and Prayer, Rev. C. H. Hubbard; Sermon, Rev. Henry E. Parker, Concord, N. H., text, Col. i. 28, 29; Ordaining Prayer, Rev. A. Walker; Charge to Pastor, Rev. S. Aiken, D.D.; Right Hand of Fellowship, Rev. I. Jennings; Address to the People, Rev. S. M. Wood; Closing Prayer, Rev. James Anderson; Benediction by the pastor.

All the exercises, our correspondent remarks, were of a high character, the day fine, and the audience large. "Within the past year," he adds, "about one-third of the present members of the church have been added to its communion. Seed long sown without visible results, under showers of grace in which we have participated in common with many churches, has sprung up to the glory of God and the strengthening of Christ's cause here."—*Chron.*

MASSACHUSETTS—**Lexington.**—Arrangements have been made to sustain Orthodox preaching in Lexington. A hall has been secured, and public worship will be commenced on the first Sunday in April. The Baptist church in that place, with whom the few Orthodox Congregationalists in that town have hitherto worshiped, have ceased to sustain preaching, and it is thought to be highly important now to make an effort to restore the principles of our fathers.—*Recorder.*

Missionary Ordination.—Mr. George T. Washburn, a member of the Congregational church of Lenox, a graduate of Williams College and of Andover Theological Seminary and an accepted missionary of the A. B. C. F. M., was ordained to the work of the Gospel ministry at Lenox the 22d inst. Mr. Washburn is expecting to sail for the Madura Mission, probably about the 1st of April.

Great Barrington.—The members of the Congregational society at Great Barrington have raised about $15,000, by subscription, for building a new church-edifice of stone.

Pine-street, Boston.—This society have left the meeting-house in which they have worshiped for more than thirty-one years; Mr. Wm. F. Weld, the purchaser, taking possession of the property for other uses. They will worship for the present on Sabbath afternoons in the house of the Hollis-street church, and hold their Sabbath-school in the vestry of the Church-street (Methodist) church.

Sabbath-School Anniversary.—The anniversary of the Boston Orthodox Congregational Sabbath-School Union was held last Sabbath evening at Tremont Temple, before an immense audience. Wm. Ropes, Esq., presided, and addresses were made by Rev. T. N. Haskell of East Boston, Rev. H. M. Dexter, and Rev. Dr. Chickering of Portland. We give a summary of the report:

Whole number of teachers	595
" belonging to the schools, including teachers and scholars	5,644
Average attendance, including teachers and scholars	3,606
Amount of money raised	$1,017.84
Conversions	317

Haverhill.—March 19th, nearly one hundred members were dismissed from the Center church in Haverhill, Rev. Mr. Hosford's, to undertake a new enterprise, to be called the North Congregational church and society. A house of worship is soon to be built. The movement results from the large size of Mr. Hosford's society. There is a pleasant state of feeling between those who go and those who remain. Thus there will be two growing and active churches, in place of one overgrown one.

Andover Seminary.—Many of the Seniors are now leaving to labor until the first Sabbath in May among destitute churches. Mr. N. P. Gilbert is supplying at Poultney, Vt., Mr. Solon Albee at Saxton's River, N. H., Mr. J. R. Shedd at Thomaston, Me., and Mr. Z. Goss goes this week to Salem, N. H., Mr. A. Hazen to Bristol, Vt., and Mr. Charles T. Melvin to Lincoln, Mass.

Rochester.—Rev. E. W. Harrington was dismissed from the Congregational church in Rochester Center on the 30th ult. They say:

"The council are happy to find that no objection is offered against the Christian and ministerial character of Mr. Harrington. They are pleased to express their entire confidence in him as a brother greatly beloved, and as a faithful and earnest preacher of the Gospel. They deeply regret the necessity of the decision which they feel compelled to make."

Pine-street Church.—The Supreme Court have rendered a decision in the case of the Pine-street Congregational society of this city *vs.* Wm. F. Weld. They affirmed the soundness of the society's title to its meeting-house property, and directed the purchaser to perform his contract in receiving and paying for the same. This perfects the sale of the last summer, and makes it necessary for the society to go forward to the erection of a new church-edifice, or disband. They will not do the latter, unless compelled to such a course by the indifference of the Orthodox Christians of the city to their fate. We presume there can be little doubt—if a new society without a church-edifice had gathered together a congregation of a size exceeded by only three of our Protestant congregations in the city, with Sabbath-schools numbering nearly 1,100 scholars, and had now the means of building in a good locality and under favorable auspises insuring success, if they could have help to the amount of some $15,000—that the Orthodox Christians here would feel that such an opportunity of doing good ought not to be lost, and that the money would be raised. It is hard to see why an old church that has faithfully struggled through years of feebleness and despondence does not deserve as well of its sister churches as a new comer among them could do.—*Congregationalist.*

South Natick.—It is well known to all readers of New England history, says *The Boston Recorder*, that the apostolic Eliot planted a company of praying Indians at South Natick, in 1651. Before King Phillip's War, there were between sixty and seventy church-members. In one year six members of this church were sent forth to preach in other praying towns. Rev. Oliver Peabody commenced his labors here in 1729, and died in 1751. The church, under his pastoral care, shared largely in the "great awakening" of 1740. Rev. Stephen Badger was settled in 1752, and died in 1778. In early life he was an Arminian, and the last of his days a simple humanitarian. Under his ministry the church became nearly extinct. In 1828, a Unitarian church was erected on the very spot of Eliot's meeting-house.

Last Sabbath a hall was opened for Orthodox preaching. The Rev. Mr. Baker of West Needham officiated. A Sabbath school of fifty children was organized, and a congregation of from one to two hundred attended the services. There are about thirty Orthodox professors of religion in the place. A church is expected to be gathered in a short time. It is to be hoped that the prayers of Eliot, Peabody, and their contemporaries will be answered.

Greenfield.—(*Correspondence of The Congregationalist.*)—A Conference of churches was held on Tuesday, the 15th inst., in the Second Congregational church, Greenfield, which was an occasion of unusual interest. The laymen occupied the A.M., and the pastors the P.M. A similar meeting will be held on the 29th in Rev. Dr. Crawford's church, Deerfield.

Fitchburg.—Rev. M. Ames of Westminster, having resigned, has been invited by the church unanimously to withdraw his resignation and continue with them. He has been invited also to return to the church of his former labors in Patterson, N. J. We learn, however, that for the present he will "supply" the Trinitarian church in Fitchburg, the pastoral care of which has been resigned by Rev. Elnathan Davis.—*Cong.*

Peru.—A large and influential ecclesiastical council was held at Peru, Mass., on the 24th ult. Rev. J. H. Bisbee was elected moderator, and Rev. S. B. Morley, scribe. One of the first points raised was decided by a resolution to the effect that it is the right of the pastor, in all cases in which he is a party, to select one-half the council.

Another question which elicited much discussion was—

"Is it right for a minister to refuse to invite a clergyman to preach in his pulpit, simply because said clergyman identifies himself with the system of chattel-slavery existing in these United States, by holding slaves, and by avowing that the relation of master and slave is as truly right as that of husband and wife, and to be perpetuated in the midst of the people to sustain a minister in such practical rebuke of the sin of slaveholding, or should they censure him?"

The following vote was passed:

"*Resolved*, That pastors have the entire control of their own pulpits on all religious occasions; and therefore that we regard brother Longley's exclusion of a slaveholder from his pulpit as action which he was fully authorized to take, and which, under the circumstances, we indorse, claiming the right of equal freedom for every Congregational pastor, and that we regret there should have been any difference of opinion on this point among this people."

Several other topics were discussed, and it was voted to dissolve the relation between Rev. M. M. Longley and the church and society in Peru. The following is an extract from the minutes:

"In coming to this result, the council would express their regrets that a minority, at first small, have been so determined and persistent in their efforts to secure the removal of their pastor; thus marring his happiness, injuring his usefulness, and at length rendering his dismission necessary. In our opinion, insomuch as the charges against the moral or ministerial character of their pastor, it would have been better for them to acquiesce in the prevailing sentiment of the community. We cannot too strongly condemn the course so often pursued by minorities in parishes, in attempting the removal of pastors in such a mode as to create dissension which may never be healed.

"We consider brother Moses M. Longley a faithful, able, and laborious minister of the Gospel; and his preaching adapted to build up Christians in holiness and to bring sinners to the Savior. We regard his practice of applying the Gospel to moral and social evils a legitimate use of Bible truth; and we would commend him to the confidence of ministers and churches wherever in the providence of God he may be called."

A correspondent of *The Independent* writes to us that the special interest of the case arose from the fact that "the pastor *repeatedly* excluded from his pulpit a slaveholding Doctor of Divinity, and sought to apply the Gospel to the sin of slaveholding among other moral and social evils, and to show the duty of Northern Christians in reference to those guilty of the sin of holding men as chattels."

RHODE ISLAND.—Gilbert Richmond, well known as a Christian philanthropist and friend of Sabbath-schools, died in Providence last week at the age of 59. In 1834 he became Sabbath-school Agent for Rhode Island, in which position he labored eight or ten years. Probably he did more to build up the Sabbath Schools of that state than any other man—perhaps more than any other half score of men. He was an earnest, faithful, persevering missionary, and his labors are gratefully remembered in every town in the state.

CONNECTICUT—**Resignation of Rev. Dr. Bushnell.**—The North Congregational society in Hartford held a meeting on Tuesday evening to act upon the proposed resignation of their pastor, Rev. Dr. Bushnell, and to consult upon other matters. Dr. Bushnell read a letter of resignation, of which the following is an abstract, as published in *The Hartford Courant*:

"He said that though the notice given by him on Sunday last was undoubtedly a surprise to most of his congregation—for he had taken no counsel, knowing what his people would say in the matter—yet he had had it in his thoughts for a year past. Ever since the kind and affectionate letter, signed by every male member of his church, had been placed in his hands, signifying their wish to continue with the salary without consideration, and he wished to relieve the church from such a burthen. He wanted, too, to make an easier place for his successor. It is easier to sustain the first place in the hearts of a congregation, easier to be the pastor of a church, than it is to occupy a subordinate position. He purposed, then, to leave them, though he should have felt a pride in living and dying there, a Hartford man. He hoped to return at last to die amongst his old and time-tried friends. He intended his resignation to take effect on the 22d day of May, which would be just 26 years since his settlement over them. He closed with a fervent benediction."

A discussion ensued upon the reading of this letter. In the course of it Mr. Fellowes remarked that "twenty-five years of the flower of his life had been given by their beloved pastor to their service and to the cause of Christ, for which no compensation or return could be adequate. For himself he felt that nothing which it was in his power to do would be sufficient to repay Dr. Bushnell for his services to him. He thought that five years of absence in another climate would restore his health; and as to the matter of another pastor—were not their hearts large enough; had they not enough love for their Savior, to bestow all necessary affection upon a new pastor, without abating one whit the long-tried affection they bore to the old!"

A motion to grant five years' leave of absence was put and carried unanimously. It was also moved to postpone further action for a week; to proceed to the appointment of a committee to wait on Mr Helmer, the assistant minister; and to adjourn to the 11th of April.

MICHIGAN—**Adrian, March 28th.**—Thirty-one joined the Plymouth church at our communion yesterday, all but three by profession. Three who had given in their names to unite by profession were providentially prevented. Quite a number are expected to join in connection with these at our next communion. Religious interest with us has not ceased.—*Herald.*

Almont.—By a council convened for that purpose, Rev. Henry Bates was installed pastor of the Congregational church in Almont on the 9th ult. The services, as arranged by the council, were as follows:

Invocation and reading of Scripture by Rev. N. J. Morrison of Rochester; opening prayer by Rev. S. N. Judson of Armada; sermon by Rev. H. D. Kitchel, D., of Detroit; installing prayer by Rev. E. F. Branch of Canandaigua; charge to the pastor by Rev. W. P. Russell of Memphis; right hand of fellowship by Rev. William Platt of Utica; charge to the people by Rev. George M. Tuthill of Pontiac; closing prayer by Rev. P. R. Hurd of Romeo; benediction by the pastor.

The above announcement, from *The Congregational Herald*, will be of interest to many readers of *The Evangeist*, as giving the location of at least half a dozen Oberlin men.—*Oberlin Evan.*

Union City.—A revival of immense interest and power is now in progress in the Congregational church in Union City, in connection with the labors of Rev. George Clark. More than one hundred and twenty, as we learn from a letter just received, attended the inquiry meetings. More than one half of these are converts. The whole place is moved by the power of the Spirit of God.—*Cong. Herald.*

Lansing.—Rev. J. T. Avery, the evangelist, has been preaching here for the last two weeks, and his labors give promise of glorifying God. Christians are humbling themselves, and the Spirit of God is most evidently searching the hearts of the ungodly. Few places of its size can show so much error and irreligion as Lansing, and a work of grace here will be the more evidently a work of God.

Lansing, March 28th.

ILLINOIS.—President Blanchard of Galesburg has cons

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An ecclesiastical council,
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settled pastor. Since Dr. Lincoln concluded not to come, a call has been given to Dr. Magoon of New York city, and hopes are strongly entertained that he will accept. We are happy to learn that under the temporary supply of Rev. V. D. Collins, the congregations on the Sabbath have more than doubled, and the church is constantly advancing in its work."

METHODIST.

The Advocate and Journal.—The fact is, the old *Advocate* is nearly two thousand ahead of what it was at this time last year, and is still "going ahead" finely. It never had better prospects; its friends were never more zealous for it

The Eldership.—Bishop Ames is to preach a sermon in June, at Indianapolis, on the Presiding Eldership in the Methodist Episcopal Church.

Puget Sound.—The Rev. B. C. Lippincott, A.B., Principal of the Cumberland Valley Institute, has been appointed by Bishop Scott to take charge of the "Puget Sound Wesleyan Institute," Washington territory, and will sail on the 5th of next month.

India.—In a letter from Rev. R. Pierce, dated at Lucknow, India, Nov. 27th, he says:

"We preach nine times a week in the Bazaar, and twice to our Hindostanee congregation; have a prayer and class-meeting in Hindostanee and English, and preach once in English.

"We have two schools of twenty scholars; these will rapidly increase as our objects and aims become known. I am now able to take my turn in the Bazaar and in our Hindostanee services—not preaching extempore, but preparing beforehand, and reading and explaining."

Dr. Haven of *Zion's Herald* has received a private letter from Dr Butler, dated Lucknow, Dec. 11, 1858, which brings the intelligence of the good health of the missionary company. He says: "We had *twenty-one natives* in our Hindostanee class-meeting on Sunday last—thank God!" Let all the people say Amen.

Philadelphia M E Conference—At the session of this body yesterday, the slavery question assumed a decided form, one of the presiding elders making a written charge against the Rev Wm. Warner for holding slaves, contrary to the Discipline of the Church. After some rather warm talking, the presiding elder, Rev. J. M. McCarter, withdrew the charge to allow of explanations. Whereupon Mr. Warner made a statement to the effect that he stood ready to comply with the wishes of the Conference if he possibly could, and if not to retire from it. Finally a resolution was adopted requiring every member of the Conference who is or may become a slaveholder to manumit his male slaves at twenty-one and his female slaves at eighteen, and those above that age to be manumitted at once.

M. E. Church South.—Randolph Macon College has secured its desired endowment of one hundred thousand dollars.

Bishop Pierce is to visit the Pacific Conference at its approaching session.

Rev. Leo Rosser indorses heartily Dr. Smith's Philosophy of Slavery—that is, that the system is right of itself. Is there a Southern Methodist minister who dares rise up for the faith of his fathers, or are all prostrate at the feet of Moloch!

The North Carolina Christian Advocate says: "It is now settled that our Conference is to furnish a missionary for China."

The agents appointed at the last session of the Alabama Conference, for the purpose of raising funds in order to establish a book-depository at Mobile, announce that they have already secured $25,000, and will open it immediately.

There are in the Texas Conference 100 effective traveling preachers, (not including supernumerary preachers, or professors in college, or agents;) in the East Texas Conference, 78; in the Rio Grande Conference, 28; making a total of 206.

REFORMED DUTCH.

Cuyler.—Rev. Theodore L. Cuyler has resigned his pastorate of the Market street church. The letter announcing this quite unexpected intention was presented to the trustees of the church after service last Sunday evening. The resignation has not, however, as yet been accepted. Mr. Cuyler is on the most harmonious terms with his congregation, and only leaves to seek a more permanent field of labor.—*Post.*

North Sixth street church, Williamsburg, L. I.—This was originally a Presbyterian church, gathered by Rev. Dr. Finley, and existed as such for about nine years. A commodious and attractive house of worship was erected, a substantial congregation formed, and a large Sabbath school established. For reasons which need not here be specified, the church, in October last, was disbanded—some of the principal of its friends thinking that, on home accounts, an organization of a Reformed Dutch church would be for the good of the locality. To aid in the accomplishment of this purpose, a lease of the church-property, with the right of purchase included, was taken by Rev. Dr. Porter, and the church of Williamsburg furnished a supply of teachers and helpers for the working departments of the church.—*Chr. Intel.*

Vacant Churches.—We cannot remember a time in which so many congregations of our Church were without pastors as there are now. We give their names:

Syracuse, Fonda, Coxsackie, Claverack, Marbletown, Coxsackie Landing, Brooklyn Hights, Newtown, L. I., Oyster Bay, Collegiate church, (the place occupied by Dr. Knox,) Mohawk, N. Y., Woodhaven, L. I., Sixth avnue, N. Y., Newburg, North church, (Newark,) Sandbench. In addition to these, Flatbush, Ulster co., is soon to become vacant, Rev. Dr. Gosman having signified his intention of retiring from the active duties of the ministry on the 1st of May next.

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It may perhaps be thought that as this number of communicants is so great, people are received indiscriminately as they come to the country, and live as they please without any church government. But this is far from being the case. The Synod of Wisconsin is a well organized body, transacts its business with great deliberation, and watches over the discipline as well as the general interests of the churches in its connection. One of its first acts was to purify and guard itself against the doctrines of Wexels, a form of Rationalism which at that time threatened to overspread the church of Norway—the principal point being the possibility of *repentance after death*. No minister preaching this doctrine can be admitted into any church connected with the Wisconsin Synod. But it is not a fact that the whole Norwegian population is indiscriminately gathered into these congregations. Thus in the county of Dane, (Wis) there are said to be about 1,000 families of Norwegians—of these, only 600 families are connected with the Wisconsin Synod—100 attend the ministrations of a leader of the "Reader" party of Norway by the name of Eielsen, an Independent Lutheran—50 families are Methodists, and the remaining 250 families have no established church connection. Taking this as the basis of our calculations, we may suppose that about three fifths of the people are in the Lutheran Church—perhaps, however, the average is greater, say four fifths. The congregations in connection with this Synod are not all in Wisconsin—about a half a dozen being in Iowa, fourteen in Minnesota, and three or four in Illinois. It is evident from this statement that these ministers are all very active missionaries. They seem also to labor very systematically, collecting the people together, organizing them into congregations, building a parsonage, and then calling or getting the people to call a minister from Norway. Three or four additional ministers are expected during the coming summer from Norway. These gentlemen are generally graduates of the University, and have taken a regular course in the Theological department at Christiania. Prof. Johnsen, a man of evangelical sentiments, aids in the selection of the ministers designed for this Norwegian mission in the United States, which it seems in a certain sense to be. Only there is this peculiarity in it, that there is no society organized for its management, and no money expended unless it may be for the purpose of defraying the expenses of the voyage and journey from Norway to Wisconsin or Minnesota—a distance of 3,000 miles by water, and over 1,000 more overland.

This Synod is not to be confounded with the Synod of Illinois, which, along with about 25 American and German ministers, has some 12 Swedish and 8 Norwegian ministers, laboring chiefly in Illinois, but a few in Wisconsin, and 5 or 6 in Minnesota, and which now has about 15 young Norwegians and Swedes in a course of preparation for the Gospel ministry in the University at Springfield—a supply greatly needed by the tens of thousands of Scandinavians still unsupplied with the preaching of the Gospel. COM.

Wittenberg College.—We have received the gratifying intelligence that there is an extensive revival in progress in Wittenberg College, Springfield, Ohio. The exercises of the College have been suspended to afford all an opportunity of profiting by this extensive work of grace. This institution has been extraordinarily blessed of God, both as it respects its temporal and spiritual prosperity. It has now about two hundred and fifty students, and of this number all are either pious or inquiring the way to life. Let us praise God for these displays of his grace. An interesting fact in connection with this work is, that it visibly commenced on the day observed for prayer for the outpouring of the Holy Spirit on colleges.—*Luth. Obs.*

Baltimore.—A correspondent, speaking of St. John's church, Baltimore, says that "yesterday, March 6th, our communion season recurred, and thirty-eight members were added to our number, making eighty-eight at the two seasons, in two successive months. The Lord has been gracious to us, indeed, in the hopeful conversion of so many."—*Obs.*

MISCELLANEOUS.

The Executive and the Sabbath—Gov. Morgan is reported to have asserted a prerogative which few sensible people will regard as either tyrannical or unwarranted. He claims his Sundays as his own. On that day the door of his private dwelling is inexorably closed to the demands of business and politics. That this should be a new and note-worthy thing is by no means creditable. The present Executive deserves praise for so worthy an innovation.—*Times.*

Washington.—A friend, who for many years was a resident of the capital, and who is now on a temporary sojourn there, writes: "Things of a religious nature look better here than they have for a long time. There are two daily prayer meetings, one at nine o'clock A M, and the other at half-past two o'clock P.M., and well attended by all denominations of Christians. Pray for Washington."

India.—Missionary enterprise in India has received an unprecedented impulse in England, from the dreadful occurrences of 1857. The Church Missionary Society has sent out twelve new missionaries to that quarter, and the number of candidates at its mission institution in Islington has increased from twenty-one to thirty-four.

Massachusetts Statistics—According to the Massachusetts State Register for 1859, of 1,324 settled clergymen named in the issue of the previous year, only 966 remain over the same parishes now. The number has increased to 1,373. Lawyers have increased from 1,121 to 1,142; physicians from 1,547 to 1,648. Twenty-six newspapers and periodicals have been stopped, and twenty-nine started, making the present number 243.

MINISTERIAL AND CHURCH REGISTER.

Ordinations.

EPISCOPAL.—At an ordination service in St. Andrew's church, Philadelphia, by Bishop Bowman, Rev. Alfred M. Abel, minister of Hope church, Mt Hope, William Chauncey Langdon, assistant of St Andrew's, were admitted to the priesthood, and William H Badger of Philadelphia to the diaconate.

HAGER.—At the request of the Norwegian Baptist church at Indian Creek, Lasalle county, Ill, a council convened at the Methodist chapel, south of Leland Station, on Wednesday, March 2, 1859, at 1 o'clock P.M., for the purpose of considering the propriety of setting apart Bro. O. Hager to the work of the Gospel ministry.

HICKEY.—Rev. Wm. Hickey, on the 16th ult., as pastor of the Baptist church at Georgetown, N. Y.

LLOYD.—Bishop Henry W. Lee held an ordination on the second Sunday in Lent, March 20th, in Grace church, Cedar Rapids, when Mr. Walter Frederic Lloyd was admitted to the order of deacons.

PATTERSON.—March 10th, at Norwich, N Y., a Baptist council ordained to the work of the Gospel ministry brother R A. Patterson, recent Theological graduate from Hamilton

RANDOLPH.—A council at Shirley Village, Mass., a council of Baptist churches, March 24th, ordained Rev. M. M. Randolph as pastor.

THOMPSON.—The Classis of New Brunswick met in the church of Metuchin, N. J, February 15th, and after examining Mr John B Thompson, ordained and installed him as pastor of the church aforesaid. Rev. Dr. Proudfit preached the sermon.

Changes.

AMES.—Rev. Marcus Ames of Westminster has accepted an invitation to take charge of the Trinitarian congregation in Fitchburg.

ARMS.—Mr. W. F. Arms of the Senior Class at Andover was licensed to preach by the New London County Association at a meeting held February 8th.

ATEN.—On March 19th a call for the pastoral services of Rev. J. L. Aten, U. P., was moderated in Brockville, by the Rev. John Todd, who preached on the occasion from Isa xxxiii 16

AUSTIN.—Rev Samuel J. Austin has resigned his charge of the Congregational church in Mason Village, N. H.

BANCROFT.—Rev. L W Bancroft, now of Boston, is called to Rosse chapel, Gambier.

BASSETT.—Rev. William E Bassett of the Congregational church at the Central Village in Killingly, Ct., was dismissed from his pastoral charge by a council.

BETHEL.—A council convened at Bethel, Me., March 23d, advise the dissolution of the pastoral relation between Rev. Edwin A. Buck and the First Congregational church.

BLAISDELL.—Rev J J. Blaisdell has resigned the Third Presbyterian church in Cincinnati.

BOICE.—At Claverack, March 8th, the pastoral connection between Rev Ira C. Boicé and the church of Claverack was, on their united application, dissolved.

BULLARD.—Rev. Asa Bullard, Secretary of the Massachusetts Sunday-School Society, has just completed a quarter century of labor with that institution; he has made 2,227 visits to 662 different parishes or towns—an average of two a week; and has traveled about 200 miles a week.

BUTLER.—Rev. Franklin Butler has been appointed Agent of the American Colonization Society for Maine, New Hampshire, and Vermont.

CLARK.—Rev. Asa F Clark has been dismissed from the pastorate of the Congregational church of Peru, Vt

COLTON.—Rev Asa S. Colton wishes letters and papers hereafter directed to Princeton, N J.

CONE.—Rev. L. L Cone of Wayne Center has accepted a call from the Congregational church at Geneva, Kane co., Ill

COOK.—Rev. J. T. Cook, late of Desmoines, Iowa, has accepted an invitation to the Congregational church of Elgin, Ill

DAVIS.—Rev Elnathan Davis has resigned the pastoral charge of the Trinitarian church in Fitchburg, Mass.

DAYMAN.—Two Roman Catholic priests of this city, Rev. Albert J. Dayman and Frederick F. Dessamps, have been summarily suspended and laid under an interdict by Archbishop Hughes, as they complain, without notice, examination, hearing, charge, or offence on their part.

DRIVER.—Rev. Joseph M. Driver has resigned the pastoral oversight of the Baptist society in Rockport, Mass.

DURYEA.—Rev. J. T. Duryea, tutor in Rhetoric in the College of New Jersey, has accepted a call from the Presbyterian church in Troy, of which Rev. E. Smalley, D.D., was pastor.

EGGLESTON.—Rev. N. H Eggleston of Madison, Wis., has been dismissed from his original pastorate in that city, and is now preaching to a new, large, and flourishing Congregational society in the same place.

EVANS.—Rev. Jesse Evans has accepted the call of the Baptist church, North New Berlin. Chenango co.

FENNEMAN.—The licentiate, W. H. Fenneman, was ordained to the Gospel ministry by the St. Joseph's Classis Bro. F intends to labor as a missionary in the Wells county mission.

FITHIAN.—Rev William Fithian has accepted an invitation to supply the Presbyterian church in Mount Vernon, Linn co., Iowa.

GARVER.—The English Lutheran church at Canton, O., recently resigned by Rev. W. P. Ruthrauff, has extended a unanimous call to Rev. D. Garver to become their pastor.

GILBERT.—Rev. Lyman Gilbert, D.D., has received and accepted a call from Malden, Ulster co, N. Y.

GODDARD.—Christ church of Cincinnati has called Rev. Dr. Goddard of Philadelphia, though with what result we have not heard.

GUTHRIE.—Rev. Dr. Guthrie of Edinburgh, Scotland, having been compromised by the praise of *The New York Observer*, has thought it necessary to write a letter, declaring his abhorrence of American slavery, and his astonishment that Christian ministers in this country can be silent in respect to it.—*Cong.*

HALSEY.—Rev. L. J Halsey resigned his charge at Louisville, Ky, on account of ill-health, but his people refused to unite with him in requesting Presbytery to dissolve the pastoral relation, but agreed to continue his salary till he was able to resume his labors.

HAWLEY.—Rev Z. K Hawley, late of Payson, Ill, has accepted an invitation to the Congregational church of Macomb, Ill.

HAZEN.—Rev. T. A. Hazen of Dalton has asked a dismission on account of poor health.

HUBBARD.—The Third Baptist church in Lowell, Mass., have secured the services of the Rev. John Hubbard, Jr., of Biddeford, Me.

ILLSLEY.—Rev. Horatio Illsley, who lost all his family at the West about a year since, has taken charge of the Congregational church at Mechanic Falls, Me.

JACKSON.—Rev. W. C Jackson, late of Lincoln, has received a call from the Orthodox church in Dunstable, Mass.

JEROME.—Rev. John A. Jerome has resigned St. James' church, Dundaff, and accepted the rectorship of St James' church, Pittston, Pa.

JOHNSON.—Miss Jane E. Johnson, who was sent out last season by the American Board, to take charge of the female seminary on Mount Lebanon, is expected to return, as the climate appears to be injurious to her health.

JOHNSON.—Rev. W. D. H. Johnson has removed from Greenville to Litchfield, Montgomery co., Ill., and become pastor of the Baptist church.

JOHNSON.—Samuel W. Johnson, Professor of Scientific Agriculture in Yale College, will leave his post unless further provision is made for his support. An endowment of $20,000 is necessary, and $12,000 are yet to be secured.

JUDKINS.—Rev. B. Judkins, Jr., late of Somerville, has accepted a unanimous call to become pastor of the First Presbyterian church in Allentown, Pa., a flourishing town of about 10,000 inhabitants in the valley of the Lehigh.

KLEINEGES.—Rev. A. Kleineges, Lutheran, has removed from Bridgewater, Mich, to Perrysburg, Wood co., Ohio.

KNAPP.—Rev. H. R Knapp has resigned the pastorate of the Baptist church in Greenport, L I, to commence his labors with the church in Noank, Ct.

KRATT.—Rev. M Kratt, late of the Mission House at Basle, has been elected pastor of Trinity German Lutheran church, formerly under the care of Rev. S. Weinman, Baltimore.

LABARRE.—President Labaree arrived at Middlebury from his European tour and was greeted with prolonged cheers. His health is somewhat improved.

LACY.—The Congregational church of San Francisco have voted leave of absence to their pastor, Rev. E. S. Lacy, to visit his friends at the East, for six months During his absence his pulpit will be supplied by Rev. J. C Holbrook.

LANNEAU.—Rev. B. E. Lanneau has taken charge of the Luth. church in Lake City, (formerly Alligator) Florida.

LANSING.—The First Ref. D. church of Coxsackie have tendered a call to the Rev. J. Lansing of Bethlehem.

LASELL.—Rev. N. Lasell has resigned the pastorate of the First Congregational church at Exeter, N. H., and is expected to reside in Amesbury, Mass.

LAWRENCE.—Rev. John Lawrence has resigned the pastorate of the Congregational church in Carlisle, and a council is soon to be called for his dismission.

LAWSON.—Rev. S B Lawson, Luth, late of Clarion co., takes charge of West Newton, Westmoreland co, Pa.

LELAND.—Rev. J H. M Leland, late pastor of the Congregational church in Thorndike, has purchased an interest in the Amherst *Express*, and will give his attention to conducting that paper.

LOWE.—Mr. J C. Lowe of Flemington, N. J, a recent graduate of New Brunswick Seminary, has received a call from the church of Oyster Bay, L. I.

LUCAS.—The Greenport church have invited Rev. E. Lucas to become their pastor.

LYONS.—Bro. John M. Lyons of Columbus, N. J, has received a call from the Baptist church of New Rochelle, N. Y., to become their pastor.

MCPHERSON.—Rev. J. P. McPherson, Luth., has received a unanimous call from the church of Laurel Hill, N. C.

MERTZ.—Rev. G. M. Mertz, Luth., wishes to be addressed at Chambersburg, Pa.

MILLER.—Rev. William A. Miller, who has been suffering for some time past under a bronchial difficulty, has felt constrained to resign the pastoral charge of the church of Rhinebeck.

M'ELWAINE.—Bishop M'Ilvaine was received most cordially on his return from an eight months' tour in Europe.

M'LEAN.—Mr. James M'Lean has accepted a call from the church at Thomaston, Me., and is to be ordained in June next.

MUSGRAVE.—Rev. Dr. Musgrave feels constrained, by failure of eyesight, to resign his post as Secretary of the Old Board of Domestic Missions.

NELSON.—Rev W. F. Nelson of Wickford, R. I, removes at once to Hastings, Dacotah co, Minnesota.

NICHOLSON.—Dr. Nicholson, now rector of St. John's, Cin, has been called to St. Paul's, Boston, vacated by the resignation of Rev. Dr. Vinton.

NILES.—Rev. H. E. Niles of Angelica, N. Y., has received a call to the North Presbyterian church of St. Louis, Mo.

PEABODY.—Rev. Charles Peabody of Biddeford, Me., left in the steamer Circassian, on Thursday last. March 31st, for London, intending to enjoy a short tour in Europe.

RODMAN.—Rev Thomas P. Rodman, pastor of the New Church society in Bridgewater, Mass., has just completed a missionary visit to the New Church friends in this city who worship at "Lyric Hall," and to the society at Hoboken, N. J., both of which bodies are without a pastor.

SEARLE.—Rev. Stephen Searle, late of Wurtsboro', has been called to Griggstown, N. J.

SEDWICK.—Rev. Wm. Sedwick, Bible Union agent for Ohio, reports that he has just returned from a short tour, during which he secured $2,000 in cash and pledges to the Bible Union.

SMITH.—Rev. Matthew Hale Smith has accepted the pastorate of the Fiftieth-street Presbyterian church in New York. A large church-edifice is to be erected.

STETSON.—Rev. Caleb Stetson, after ten years' connection as pastor with the Unitarian society in South Scituate, has asked a dismission.

STROBEL.—Rev. W. T. Strobel of Newcastle, Pa., has accepted a call from the German Lutheran churches in Dansville and Perkinsville, N. Y.

SUYDAM.—The Ref. D. church at Montgomery, Orange co, have extended a unanimous call to Rev. J. H Suydam of Fishkill, to supply the place of their late pastor, the Rev. Dr. Lee.

TALMAGE.—The Rev. T. De Witt Talmage of Belleville, N. J, has received an invitation to become the pastor of the Reformed Dutch church in Syracuse.

TUCK.—Rev. J. W. Tuck of Ludlow, notwithstanding the advice of the late council, insists on dismission, with the intention of entering some other field of labor.

ULRICH.—Rev. J. Ulrich having resigned the Shippensburg pastorate, has removed to Carlisle, Pa.

WARREN.—Rev. H. S. P. Warren has removed from Berwick to Prairie City, McDonough co, Ill.

WESTCOTT.—Rev. Isaac Westcott of Gloversville has accepted the call of the Baptist church at Newburgh, N. Y.

WESTON.—Rev H G. Weston has accepted the unanimous call of the Oliver-street Baptist church to become their pastor. Mr. Weston is widely known as a true and strong man.

WILLIAMS.—Rev. John Williams, late of McEwensville, has accepted a call from Lutheran churches in Perry co, Pa.

YOUNG.—Rev John Young, Bapt, late of Dundee, has changed his residence to Crystal Lake, McHenry co., Ill.

ZAHNIZER.—Rev. George W. Zahnizer, Luth., of Connecautville, Pa, has received a unanimous invitation to become pastor of the church of Huntingdon, Pa.

ZIMMERMAN.—Rev. F. Zimmerman of Wheeling, Va., has accepted a call from the German Luth. church in Bridgewater, Pa.

Literary Record.

BOOKS RECEIVED.

Townsend's Cooper.—"The Last of the Mohicans; a Narrative of 1757." By J Fenimore Cooper. 8vo, pp. 443, illustrated from drawings by F. O. C. Darley. Townsend's fine library edition. Published by W. A. Townsend & Co.

I'll Try.—"Capt. Russell's Watchword: or, I'll Try." 12mo, pp. 291. Published by Henry Hoyt, Boston; and Sheldon & Co., New York.

Story.—"Agnes Hopetoun's Schools and Holidays." By Mrs. Oliphant, author of "Katie Stewart," etc. 12mo, pp. 300. Published by Gould & Lincoln, Boston; Sheldon & Co, New York; and G. S Blanchard, Cincinnati.

Baron Stow.—"First Things; or, the Development of Church Life." By Rev. Baron Stow of Boston, author of "Christian Brotherhood," etc. 12mo, pp. 282. Same publishers.

Chevreuse.—"Secret History of the French Court under Richelieu and Mazarin; or, Life and Times of Madame de Chevreuse." By Victor Cousin, author of "Course of Philosophy," etc. Translated by Mary L. Booth. 12mo, pp. 172. Published by Delisser & Procter, successors to Stanford & Swords, 508 Broadway.

Progressive.—"The Progressive Speller, for Common Schools and Academies." By Salem Town, LL.D., and Nelson M Holbrook, authors of the "Progressive Series of Readers." 12mo, pp 168. Published by Bazin & Ellsworth, Boston.

Sabbath.—"The Pearl of Days; or, the Advantages of the Sabbath to the Working Classes." By a Laborer's Daughter. 18mo, pp. 133, with a Sketch of the Author's Life, by Herself; and an Introduction by an American Clergyman. Published at Philadelphia, by James Challen & Son; Lindsay & Blakiston.

Sabbath.—"Heaven's Antidote to the Curse of Labor; or, the Temporal Advantages of the Sabbath considered in relation to the Working Classes." By John Allan Quinton, with a prefatory notice by Rev. St. H. Tyng, D.D. 18mo, pp. 155. Same publishers.

Oncken.—Messrs. Sheldon & Co. are making arrangements for publishing a history of the life and labors of the Rev. J. G Oncken, adapted to Sabbath-schools, and to form one of the volumes of their Sabbath-school Library. The same firm also intend to publish the history of the mission with which Mr. Oncken is so closely identified.

The Pioneer Engraver.—Alexander Anderson, M.D., the pioneer engraver on wood in America, is still living in New York, and although eighty-three years of age, is full of physical and mental vigor, and engaged daily in his avocation as an engraver, by which for almost threescore years he has earned his bread.—*Obs.*

It ought to be added, that although he was self-taught, and his early efforts were crude, the old man has managed to keep up with the age in the improvement of his style of work.

Andover Hymns and Tunes.—"The Sabbath Hymn and Tune Book, for the service of song in the House of the Lord." 8vo, pp. 511. Published by Mason Brothers, New York; J. E Tilton & Co., Boston; and Root & Cady, Chicago. Contains the Andover Hymns and nearly 400 tunes, with 39 Chants and 22 Anthems.

"Alone."—Marion Harland, (Mrs. Terhune) the author of "Alone," "Moss side," etc, has removed from the South, and is living at Newark, N. J., where her husband is pastor of the First Reformed Dutch church.

Not Purchasable.—Rev. Dr. Malcom, author of "The Bible Dictionary," published by Gould & Lincoln of Boston, has lately refused a tempting pecuniary offer by a Southern publishing company, to allow them to publish his dictionary with its anti-slavery sentiments struck out.

Journal of the American Geographical and Statistical Society.—Two numbers of a journal under this title have appeared in New York. The object of the Society in this work is to furnish information on Geographical and Statistical subjects in a form adapted to their preservation and convenient use.

Waverley.—Editions of the Waverley Novels are multiplying in the market, and the vast number of copies sold of each is proof that their readers are multiplying as fast. The most beautiful edition unquestionably is the Household Waverley of Ticknor & Fields, and the fact that over 200,000 volumes of them have been sold during the year shows how well they have been received.

Medical.—"Health and Disease; a Book for the People." By Dr W. W. Hall, editor of *Hall's Journal of Health*." 12mo, pp. 298. Published by H. B. Price, Everett House, Union Square.

Fritz.—"Life of Frederick the Great." By Macaulay. 18mo, pp. 277. Published by Delisser & Procter.

The New York Observatory.—This great work is steadily advancing. In this city there must be many thousands of persons who will cheerfully take stock in an institution of such vast interest and importance. The capital stock is divided into shares of $25. Each and all who are disposed to aid in the work are requested to send their names, with the number of shares they will take, to W. H. Aspinwall, Esq., Treasurer, 88 Wall street.

"Peep of Day."—"More about Jesus; with Illustrations and a Map." By the author of "Peep of Day," etc. 16mo, pp. 246. Published by Harper & Brothers.

The Revivalist.—A new quarterly magazine with this title is to be issued in May next, at Adams, Jefferson co, N Y. pp. 128 We are told that it is to be under the supervision of "a revival evangelist of thirty years' experience" in revivals in all denominations of Christians, aided by "a large number of clergymen and laymen interested in furnishing matter for the work."

For a Child.—"Daily Thoughts for a Child." By Mrs. Thomas Geldart. First American from second London Edition. 18mo, pp. 120. Published by Sheldon & Co., 115 Nassau st.

Charles Fox.—The London advertisements announce Lord John Russell's late work as follows:

Now ready, in crown 8vo, 10s. 6d. with Portrait of Fox in his Youth,

LIFE OF CHARLES JAMES FOX. Volume I.

By the Right Hon. Lord JOHN RUSSELL, M.P.

Richard Bentley, New Burlington street,

THE INDEPENDENT.

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The Independent.

NEW YORK, APRIL 7, 1859.

SPECIAL NOTICE.

OUR subscribers will observe that their papers, this week, are mailed to them in a new and improved style. A small, printed label, pasted on the margin of the folded sheet, gives the subscriber's name and address, together with an *exact statement of his account*. This is the work of a neat and portable machine, invented by Mr. Robert Diek of Toronto, C. W. It will be understood that the date on the label is *the date up to which the paper has been paid for*; and as our terms are two dollars a year in advance, our friends will readily ascertain whether they are in our debt, or whether they have paid the amount of their subscription, by a moment's reference to the printed slip. We shall hereafter dispense with our former custom of sending annual circulars informing subscribers when their subscriptions expire, as this information will now be regularly rendered to them every week. We shall discontinue also the sending of written receipts, (except at a special request, inclosing a postage-stamp) as the label of the paper mailed the week after the money has been received, will give the date up to which the subscription is renewed, and will constitute a binding receipt to that time.

REPORTS OF PRAYER-MEETINGS AND REVIVALS.

SOME of our subscribers in the country desire to know why this journal does not report the daily incidents of the Fulton-street prayer-meeting, and the progress of "the great revival in New York." The question has been put to us directly by an intelligent reader of *The Independent*, "Are the reports of the revival in New York, given by the correspondent of our state religious paper, to be relied upon, and, if they are, why do not you furnish the same?" We propose to answer these questions with all candor and seriousness.

For general religious intelligence, well selected and classified, we are quite willing that the columns of *The Independent* should be compared with those of any other religious journal. In the extent and variety of such intelligence as is important and reliable, in the classification of facts according to denominational or geographical affinities, and in the special arrangement of ecclesiastical, ministerial, and missionary items, we aim to make this journal a complete manual of the current religious news. The queries and complaints of correspondents have reference to that particular class of paragraphs called "Revival Intelligence," and more especially to such items as some of our contemporaries report from the Fulton-street prayer-meeting.

As to Revivals of Religion, it is our invariable rule to report such cheering intelligence wherever it comes to us, duly certified, from an authentic source. Sometimes we receive reports of revivals, the details of which have little interest for the general reader; sometimes such reports are written in an extravagant and exaggerated style, which would not bear the scrutiny of persons remote from the scene. In such cases, we make a statement of the substantial facts in our own language. But we are always happy to receive from responsible persons, facts of interest concerning the work of grace in any part of the land.

With regard to this city in particular, we have taken pains to inquire of pastors in various denominations, at intervals during the winter, concerning the state of religion in their churches; and the invariable answer has been that they know of no facts in their own churches or in their several denominations, which would warrant the impression given by some newspapers that there is now in New York a general and powerful revival, such as was enjoyed in this city a year ago. We mourn that such is the fact; but surely it would not *make* it otherwise, to *report* it otherwise. In the Mariner's church and on board of the North Carolina, and in general among seamen, there have been blessed tokens of the presence of the Holy Spirit; and this work of grace has been recognized in our columns. In some of the mission-schools and churches of the city, and occasionally in other churches, there have been during the winter marked evidences of a work of grace. But in the churches generally, we are sorry to say that such is not the fact. The daily concourse of persons at the Fulton-street prayer-meeting—which is largely attended by strangers—is no indication of a general religious awakening in the community or of a revival in the churches. Other Union prayer-meetings in New York and Brooklyn have greatly flagged, or have been wholly abandoned. We have refrained from stating these facts, lest we might even seem to ignore or disparage a real work of grace. But now that we are accused of doing this very thing, we must frankly say to our brethren in the country that we do not give them such reports as are given by some journals of a great revival in New York, because after repeated and diligent inquiry we do not find evidence of a general revival in the city. There is, indeed, as a fruit of last year's revival, an increase of worshipers in almost every congregation, and an air of seriousness and attention which is full of encouragement. But we cannot honestly report this as evidence of a present work of grace.

But why not report the incidents of the Fulton-st. prayer-meeting, and thus furnish materials of interest for prayer-meetings all over the land? We believe most fully in the value of authentic incidents in any work of grace, as an encouragement to prayer and labor. But a prayer-meeting in the country which depends for its staple of exhortation and prayer upon newspaper reports of a prayer-meeting in the city, must soon be emptied of spiritual life. Most heartily and abundantly do we rejoice in facts that illustrate God's renewing and saving grace. Such facts, well authenticated, should always have a proportionate place in the religious newspaper. But with respect to remarkable incidents of divine grace as matters of newspaper report, we take it for granted that our readers will insist upon two things; first that they must be *reliable*, and secondly that they must be *proper to be reported* to the public.

Does a village prayer-meeting desire to be stirred by fictitious narratives, or by stories which no person would consent to have published concerning himself? Let it be understood that *your* prayer-meeting is to be reported in the village newspaper; and how soon will Mr. Talkative, and Mr. Sympathetic, and Mr. Excitable, and Mr. Exaggeration, monopolize the sacred hour. If some humble convert should tell the story of his sins and sorrows into the ear of Christian confidence, and find it repeated with emphasis and embellishment in the newspaper, who of that class would again trust himself to speak in a Christian assembly? Consider the inevitable effect of newspaper notoriety upon the tone of any prayer-meeting. The evil of this is provided against, as far as possible, in the management of the Fulton-st. meeting, which is in wise and safe hands. The three-minute rule is a severe check upon Mr. Talkative. But that the stories told at that meeting are not to be taken without abatement we know from more than one instance. The following "thrilling incident" has gone the rounds of the newspapers, and has doubtless been used with effect in many prayer-meetings:

"THE LAST SHEAF GATHERED.—A gentleman related in Fulton street, on Monday, the conversion of an aged sinner of eighty five years He had spent a long life in extensive business, and, with his pious wife, had reared four daughters, all of whom had united with their mother in the vows of God, and in years of faithful and persevering prayer for the stony-hearted husband and father, until three of the number had been successively called home to heaven, leaving him still hardened. Three sons had been liberally educated with the wealth of the father, and brought into the school of Christ through the solitary fidelity of the mother, and two of them into the ministry. Still the head of that redeemed family remained an alien and a spiritual outcast from the eternal portion of his own household, and drew nearer the grave, with every hope for his soul fading and closing in darkness to human view. The trial of faith was of the deepest; yet they still prayed on, and faithfully waited and besought him. At length, in the past winter, it pleased God to relieve the long, dark, and weary watch of those praying ones with a break of day The old man was brought to his senses by the Holy Spirit, saw himself a perishing sinner, and with decrepit and trembling steps repaired to his wife's pastor to ask what he must do to be saved. When he felt that he had found a Savior, and all was ready for his public confession of Christ, the aged frame of her who had been sustained to bring about, instrumentally, and to behold with joy this blessed consummation of her prayers, gave way, and she sank, in twenty-four hours, into her last sleep, saying, 'Lord, now lettest thou thy servant depart in peace, for my eyes have seen thy salvation.' At the last communion of that church, the frail survivor kneeled alone at the altar, supported by one of his sons, and, as he turned away, with tears coursing down the furrows of his face, he exclaimed, 'How wonderful! I have lived eighty-five years, and never tasted peace till now.'"

Upon this narrative the editor of *The American Presbyterian* makes the following comments:

"The father of the principal editor of this paper is eighty-five years of age, and though he has for twenty years indulged a hope and manifested great respect for and interest in the subject of religion, he never had connected himself with the visible church till the first Sabbath in January last Some weeks before, of his own free will and accord, he went to his pastor and made known his desire to connect himself with the church, and took the requisite steps to accomplish this duty It is true that in the providence of God, our aged mother, who has been a member of the Orthodox Congregational Church much longer than we can remember, died suddenly in the interim between the examination or propounding and the act of reception into the church.

"These facts, however, had no possible relation to each other as cause and effect, though as providential circumstances they had peculiar interest to the family. Some kind friend, who may by chance have heard these incidents, has seen fit to relate them, together with certain other statements of family history that are only partially true; and three of the New York religious papers have published the *remarkable case*, with colorings, exaggerations, and misstatements of the facts which are offensive to propriety and revolting to all proper views of truth and religion The man who related the case, no doubt intended to give all the essential particulars correctly, and yet in such a manner as to tell with good effect We do not believe he will be willing to hold himself responsible for the detailed statements. Indeed each of the three reports that we have noticed differs materially from the others, which shows that the arrangement and dramatic effect of these remarkable incidents were given by the skillful and wide-awake reporters of the enterprising press of New York city."

Compare this simple statement of the case, as given by a son of that "aged sinner of eighty-five years," with the dramatic sketch of "the last sheaf gathered," and how evident it is that the Fulton-street meeting was imposed upon, not intentionally but really, and that the sympathies of thousands of readers of religious journals have been wasted over the fiction of "The Last Sheaf Gathered." The same tone of exaggeration—doubtless unconscious and unintentional on the part of the narrators—pervades many of the narratives which go forth weekly from the Fulton-street prayer-meeting.

The Oberlin Review, which cannot be suspected of a want of sympathy with revivals and revival narratives, thus remarks upon the style of Dr. Prime's volume on "The Power of Prayer:"

"We are constrained to remark, however, that, while the style and spirit of the body of the book is good, there are too many specimens of *the sensation manner* of newspaper paragraphs to suit our ideas of what a record of the recent gracious visitation should be. The three or four first chapters are very objectionable to good taste from the jerky character of the sentences and the intensely intensified use of italics and pious epithets and ejaculations."

This "sensation manner" is a necessary result of the practice of reporting through the press the free utterances of the prayer-meeting. An illustration of this "sensation" style which must shock every sober and pious mind, is given in the following advertisement in *The New York Tribune:*

"The Daily Prayer-Meetings at the John-street church, from 12 to 1, and from 3½ to 4½ o'clock, have the greatest attraction to the truly devotional, the *Holy Spirit's influence is the conversion of sinners, and building up Saints Send in your requests if you cannot come yourself.* Direct JOHN ST. PRAYER MEETING."

The American Presbyterian notes an additional fact which is here in place:

"We have observed that the same stories with *variations* have been repeated at Sansom street, Fulton street, and Old South chapel; and in some cases, *stories of twenty years' standing* have been revamped and made as good as new This evil, which is to an extent unavoidable, is increased by this newspaper publicity. This pompous display and love of notoriety have done much to grieve the Spirit and retard the influence of these precious means of grace. We can excuse impulsive expressions and even exaggerations made in the fervor of religious feeling and interest; the prayer meeting is too serious and solemn a place for the exercise of the functions of the critic; and for the same reason we feel that it is no place for the newspaper reporter Sincere Christian brethren, who do not worship God to be seen and heard of men, ought to be protected against that unwarrantable liberty of publishing their prayers and exhortations in the corners of the streets and to the world in general We protest against making these union prayer meetings an arena for public display, or even a temptation for a vain-glorious exhibition of a natural love of notoriety."

There is another fact to be considered. Propriety forbids that the affairs of families should be laid promiscuously before the public. Yet this is often done with a view to magnify the grace of God, when it serves rather to gratify a prurient curiosity. Not long ago we copied from another journal a narrative of the death-scene of one who was represented as a violent opposer of the Gospel. The story was so printed that the party referred to could be easily identified. His surviving family, deeply grieved at this use of his name, sent a remonstrance to the religious press against the exaggeration and perversion of facts, which, in the best view of them, could only be painful to a highly respectable circle of friends. Let every reader make that case his own. We conclude with the remonstrance of *The Am. Presbyterian* against this form of abuse:

"We remonstrate against the practice of reporting exaggerated and highly-colored statements of itinerant story-tellers, who may be both strangers to the reporter and the audience, and thus improperly scandalizing some inoffensive family by perverted statements and relating of incidents of personal history, with which the public have no right to intermeddle The instinctive love of the marvelous seems to make a well-told story relish, and the fact that it is to appear in half a dozen prominent religious papers has its influence both upon the retailer and the reporter."

Surely the pastors and churches in the country do not wish such materials for their Christian edification. If any do, we must be excused from pandering to such a taste.

THE GOSPEL ACCORDING TO CHOATE.

JUST at the critical moment when Boston was threatened with the loss of the Cochituate, it was refreshed with a flood of spiritual life from the lips of Rufus Choate. That affluent and impetuous eloquence which overwhelms juries with sympathy for criminals, which sweeps popular assemblies upon its tide, and causes even the impassible Everett to applaud at Webster-banquets, opened its sluices in Essex-street church and poured forth streams to gladden the Jerusalem of the South. The occasion for which the advocate and rhetorician assumed the garb of the prophet, was the commemoration of the twenty-fifth anniversary of the pastorate of Rev. Nehemiah Adams, D.D., over the Union church and society of Boston. The ministry of Dr. Adams has been one of great usefulness and prosperity. Not only in his immediate congregation, but in his relations to the cause of evangelical truth and the interests of religion in the city at large, he has commended himself to the friends of Christ as a sincere and earnest preacher of the Word. It has only been when he has forsaken the sacred function of preaching the Gospel, and has ventured upon the domain of politics—as in his eulogy on Mr. Webster;—or has essayed to solve the perplexities of social and political economy—as in his "South-side;"—or when in critical times he has withheld his testimony from the Right;—that Dr. Adams has betrayed a weakness of judgment and of logic, or has in any degree forfeited the respect and confidence of the Christian public. Mr. Choate, however, in the fraternal exercise of his new vocation, not only overlooks these mistakes, but accepts it as evidence of a rare simplicity of ministerial character, that Dr. Adams has never meddled with political questions except upon the side which he himself has chanced to approve. Says the orator:

"There is another reason, which I, committing nobody, running the risk of differing from many of you, laymen and clergy, but assuming to act for nobody but myself, with your permission, will proceed to give as a reason, why a sober, conscientious, and thoughtful layman might well have attended the worship of this church. And that is, permit me to say, that we have every one assuredly felt, as we came here from Sunday to Sunday and took our seats in our pew, that we should hear nothing in the world but religion preached from that pulpit, and no manner of politics, state or national, directly or indirectly. We came here, if we came as we professed we did, to hear of those things which pertain to religion, to the salvation of the soul, and to the rest everlasting. And I may be permitted to say for myself, that I have uniformly found it to be true, and I have uniformly reconciled—if I needed to reconcile—my own attendance upon this church, by the consideration of that truth—I have uniformly found it to be true that I heard nothing, was assailed by nothing, was secularized by nothing, was defended or attacked by nothing which I had done, nothing for which I had voted or acted in the political world without All of us spent the week before, and all of us were obliged to spend the week afterwards, more or less in that same heated, heaving, political world; there we acted, there we had to debate, there we lost our temper; but I thank my pastor that I am able to say, in the presence of so many and such respectable clerical friends as those I see about me, that never in an introductory prayer, never in a hymn, occasionally, or in the ordinary course of public worship selected, never by any illustration in any sermon, by any train of association, right or wrong, was I carried back into the world that I had left, and which I should have been willing, for that day at least, to have forgotten for ever. Of religion and a correct moral personal life—of those I came to hear, and of these have I ever heard at any time."

The simplicity and meekness, the veriest naïveté with which Mr. Choate here narrates his personal experiences and reveals his mental states, are absolutely irresistible. He modestly avers himself to be "a sober, conscientious, and thoughtful layman," and as such a competent judge of religion. He confesses that he is accustomed to act in the "heating and heaving political world," and there to "lose his temper." But he has found in Essex-street church such a heavenly atmosphere that his conscience has never been troubled "by any association *right* or wrong," suggested by his pastor concerning the angry strifes in which the politician has engaged. Week after week Mr. Choate has been at liberty to return to that "heated, heaving, political world" just as he had left it, to strive, and debate, and wrangle, and lose his temper as before. Even if in that world he should vote and act for the reopening of the slave-trade, for the repeal of the laws against piracy, for the renewal of that traffic which every missionary in Africa testifies is the woe and curse of that land, the disgrace of civilized nations, the almost insuperable barrier to the spread of Christianity, should he vote and act for this hideous iniquity as a political measure, he would have us know that the Gospel of Essex-street would leave him undisturbed "by introductory prayer, or hymns, occasional or ordinary, or any illustration in any sermon, or by any train of association, *right* or wrong." If Mr. Choate should vote and act for the admission of Utah, with all its infamous ordinances, he might go to Essex-street church without fear of being disturbed by the remotest reference to anything he had said or done in that matter during the week. Is Dr. Adams willing to rest under this imputation? It strikes us that a more reproachful statement concerning a pastor could hardly be made in terms of common courtesy. A minister who has studied, with any reverence and conscientiousness, the epistles of Paul to Timothy and Titus, but who, after a ministry of twenty-five years, not only discovers that he has failed to win "sober, thoughtful, and conscientious laymen" to the acknowledgment of the truth in Christ, but is told, in face of all the congregation, that in the whole course of his ministry he has never, in prayer or sermon, said anything to lead such laymen to apply the Gospel to their own conduct in the heated political world—a minister who gets such a damnatory testimonial from gentlemen more prominent in secular than in spiritual affairs, may well clothe himself in sackcloth and weep in secret places. Having pronounced this eulogy upon his own pastor, Mr. Choate proceeds to exhort the ministry at large. He assures them that

"Intelligent persons, and very many intelligent persons, are too apt to think that the preacher of politics in the pulpit really does not know his business, and that he is really above or below, or one side of it, and does not understand his business. We listen to him as we ought to listen, to the uttermost extent of the Protestant theory of independent private judgment, when he interprets the Scriptures, when he teaches us morality; when he testifies of eternal Providence, and 'vindicates the ways of God to man,' when he teaches us that we are all sinners, that our natures are alike degraded; that the retributions of a common eternity are before us all We listen to him with respect, and with nothing less than reverence; there his studies and his profession have fitted him for it; there he stands upon his own ground, and within his own charmed circle; there he is master, and we are his implicit disciples; for that exactly we prize, and for that exactly we pay him. But when he has left that ground: when he has taken up the occupation of politics, is not his occupation wholly gone? is not his power of instruction substantially gone? The great concrete of practical politics, the workings of our special confederated system, the laws and conditions of our very artificial nationality—will he permit me to inquire whether or not his deep studies, *alsumde et diverso intuitu*, have enabled him to know anything at all of these? As an educated man, as a religious man, as a student of general morals, he will know all about the obligations, origin, and general direction of the conscience. He will have learned from his Bible that the race of man is of kindred blood, all of it, and he will have learned from his Bible, or from nature, that all men stand on an equality of right, and responsibility, and duty before God.

"But how far these glorious generalities are modified and controlled by civil society, of any description, which also is the work of God; how far these rays of light, as Burke beautifully expresses it, come to be refracted, when they go into such a medium as this; how far history shapes all systems and has shaped our system; how far, for example, the acquisition of a territory—a new fact—by the common blood and common treasure, makes it proper to lay it open to all, or shut it up against some—does he know aught of this? These things pertain to practical statesmanship, and he is no practical statesman, although he is better and holier and higher"

Do the "the sober, thoughtful, intelligent laymen" of Boston accept this as their creed? Do they confess that it is their wish to keep religion quite out of the sphere of political action? Do they set aside the grand declarations of Paul on Mars Hill, as "sounding generalities." In one word, do they accept the Gospel according to Choate, and confess with him that in matters of religion, "the layman has no chance except on Sunday;—through the week he has been anxious, busy, troubled, and he comes here on Sunday as a man goes into his house at night-time for rest and instruction." Why not to sleep?

But while Mr. Choate's Gospel is thus braced against politics, it gives ample play for the imagination, the taste, the sentimental and sensuous parts of human nature. Is the theater recommended by the Essex-street church?

"What is there to hinder us from walking on the shore of the great ocean of general truth, and gathering up here and there one of its pebbles, and listening here and there to the music of one of its shells? What is there to hinder us from looking at that natural revelation that shall be true hereafter? What is there in all this to prevent us from trying to open, if we can open, that clasped volume of that elder, if it may be, that obscurer Scripture? What is there to hinder us from studying the science of the stars, from going back with the geologist to the birthday of a real creation, and thus tracing the line through the vestiges of a real and a true creation down to that later and great period of time, when the morning stars sang together, exulting over this rising ball? What is there to hinder us, if we dare to do it, from going down with chemists and physiologists to the very chambers of existence, and trying thence to trace, if we may, the faint lines by which matter rose to vitality, and vitality welled up first to animals, and then to man? What is there to prevent us from trying to trace the footsteps of God in history, from reading his law in the policies of states, in the principles of morals and in the science of governments, his love in the happiness of all the families of the human race, in animals and in man, his retributions in the judgments that are 'abroad in all the earth?' Is there anything to hinder us in the faith we hold from indulging the implanted sense of beauty in tracing the last tracks of summer eve, or the first faint flush that proceeds or follows the glorious rising of the morning? Because we happen to believe that a written revelation is authoritative upon every man, and that there is contained in it, definitely and expressly, the conditions and the needs of reconciliation—is there anything in all this, let me ask you, my friends, which should hinder us from trying to explore the spirit of Plato, from admiring the supremacy of mind, which is at last the inspiration of the Almighty, that gives you understanding in such an intellect as that of Newton; from looking at the campfires, as they glitter on the plains of Troy; from standing on the battlements of heaven with Milton; from standing by the side of Macbeth, sympathizing with or at least appreciating something of the compunction and horror that followed the murder of his friend, and host, and king; from going out with old Lear, gray hair streaming, and throat choking, and heart bursting with a sense of filial ingratitude; from standing by the side of Othello, when he takes the life of all that he loves best in this world, 'not for hate, but all for honor;' from admiring and saddening to see how the fond, and deep, and delicate spirit of Hamlet becomes oppressed and maddened by the terrible discovery, by the sense of duty not entirely clear, by the conflict of emotions, and, by the shrinking dread of that life to come, as if he saw a hand we could not see, and heard a voice we could not hear?"

A DISCUSSION CLOSED.

OUR readers will rejoice with us that the discussion of the affairs of the Church of the Puritans, in connection with the *ex-parte* Council, is concluded by the publication of the letters of Drs. Cheever and Bacon in our columns to-day. If any are disposed to complain that so large a space is given up to this subject, they should remember that this is mainly due to our courteous and fraternal relations with Dr. Cheever as a stated contributor to this jouanal. But for those we should have dismissed the subject with the brief comments made upon the Result of Council in our first issue after the adjournment of that body. But Dr. Cheever felt that, as pastor of the Church of the Puritans, he was called upon to review the action of the Council, and we published without curtailment or comment his first article upon this subject. A second article in the same vein was sent to this office by Dr. Cheever, and at the same time individual members of his church, and also some of the brethren who had convened the council, sent us communications with reference to the position of the church and the Result of the council; a member of the council, likewise, desired to be heard through our columns in its defense. Obviously we could not open the pages of this journal indefinitely to such communications. Neither the merits of the case nor the general objects of a weekly religious newspaper would admit of this, and it was necessary to prescribe some limits to the discussion. While this whole subject was under advisement by the editors, a gentleman, understood to represent Dr. Cheever, took his unpublished article, and a few days after, this appeared in *The Tribune*, with the announcement that it had been refused by *The Independent*. Inasmuch as this gentleman was informed that Dr. Cheever's article had *not* been rejected, but was only withheld for consultation, we were of course surprised at the statement of *The Tribune*. We are happy, however, to exonerate him from any blame in the matter, since we are assured that the case was correctly stated by him to our neighbor, and that *The Tribune's* announcement was owing to some inadvertence or mistake in that office. Except in the waste of rhetoric which it has occasioned those anti-slavery journals which are seeking to make capital and position for themselves out of Dr. Cheever's name, the mistake has done no mischief, and it hardly calls for correction. It may show that when our own readers are thoroughly tired of articles on the Church of the Puritans and the *ex-parte* Council, other journals may be willing to take such matter even as refuse.

Our columns bear witness that we have refrained from discussing in detail the proceedings of the Church of the Puritans or of the *ex parte* Council. We hope that Dr. Cheever's representation of the number of editorial columns which *The Independent* has conceded to this subject, is not to be taken as a specimen of his accuracy in matters of fact. It is a settled principle with the editors of this journal never to make its columns the vehicle of their personal affairs, or of their opinions and actions in other relations. We concede to Dr. Cheever a latitude in this respect, which we never take for ourselves. In the discussion now closed, we first published an article from Dr. Cheever against the council, and this without a word of comment. As the council had ceased to exist, and as this journal was in no way pledged to defend its Result, we published from Dr. Bacon, who was chairman of the Committee which drew up that Result, a letter written in his own name and upon his individual responsibility, defining and defending the action of the council. This was simply fair to both sides. Then to avoid a prolix discussion dragging its slow length along week after week, we determined that each of these gentlemen should be heard twice more, the reply and the rejoinder to appear in the same paper. Dr. Cheever had the first word and Dr. Bacon has the last, and we leave the public to judge between their respective views. Whether Dr. Bacon should answer this week or a week later, could make no possible difference to Dr. Cheever; but it does make a difference with us and our readers, whether this discussion shall be finished this week or prolonged into the next. We repeat it, therefore, that the discussion of the doings of the late *ex-parte* council and of the affairs of the Church of the Puritans connected therewith, IS NOW CLOSED. If Dr. Cheever is not satisfied with this decision, we are conscious of having treated him with entire courtesy and fairness; but he is of course at liberty to protest wherever he shall see fit to do so.

We are glad to learn that an incidental good effected by the council, has been the consolidation of diverse interests in the Church of the Puritans into a more vigorous unity. Dr. Cheever may yet live to find that his anti-slavery principles, instead of being a source of weakness and dissension, have really been his strength in his own church, as well as in the community; and to enjoy with his ministerial brethren the "freedom of the pulpit," without controversy or financial vexation.

The Congregational journals throughout the country, without exception, have approved of the Result of the late council, though several of them concur with *The Independent* in condemning the phraseology of the letter prepared by the Moderator and Scribe. We have already quoted the opinion of *The Congregational Journal*. We give also the views of *The Congregational Herald* at Chicago.

"Failing to obtain a mutual one, they [the aggrieved brethren] called an *ex-parte* council, to which was submitted, as we are advised, this one question, whether they were not entitled to letters in the usual form, if entitled to any? The council unanimously, and as we think necessarily, decided that they were so entitled. Dr. Cheever and his church refuse to accept this advice of the council, and fall back on their reserved rights as an independent church.

"Now, whoever may have been in the right, as the case first lay between Dr Cheever and those members, it is very plain that now the church are in the wrong. We are reminded of a fact that occurred in Michigan some years ago. As it was told us, a Methodist class wished to get rid of an obnoxious member without the trouble of discipline. They therefore gave him, at his request, clean credentials to a class in a neighboring town; but that class, knowing the reputation of the member, refused to receive him. He then returned with his letter to the class that gave it, and they refused to receive him back, though he came with their own indorsement! We thought this at the time a singular specimen of church-action But so far as we at this distance can discover, the Church of the Puritans have done about the same thing. They have given their brethren letters, but now refuse to recognize them as members, though they have not united elsewhere.

"The *ex-parte* council seem also to have made one mistake, that of formally dismissing these members from the Church of the Puritans, thus claiming to act for that church. It is said that this was not by vote of the council, but was an error of the moderator and scribe. But it gives Dr. Cheever and his church occasion to complain of the council as assuming prerogatives to which it was not entitled."

We have also in type an admirable analysis of the Result by *The Congregationalist*. This is crowded out, but shall appear next week without comment.

TRACT SOCIETY ITEMS.

REV. O. EASTMAN, Secretary of the Nassau-street Tract Society, publishes a statement of the terms of union between that and the original American Tract Society of Boston. He avers that there was no agreement that the Committee at Boston should nominate or approve the Congregationalist member of the Publishing Committee in the New York Society. Mr. Eastman does not attempt to reconcile this statement with the fact known to scores of living witnesses, that in 1846, at a meeting of the Directors of his Society, in the lecture-room of the Tabernacle, he and his co-Secretaries publicly objected to the substitution of another name for that of Dr. Edwards in the Publishing Committee, on the ground that *it belonged to the Boston Society to nominate the Congregational member of that Committee.*

The Religious Herald proposes that the Society at Boston should take the name of the *North* American Tract Society; and the Nassau-street institution that of *South* American Tract Society. This is witty and pat; but there are two objections to the proposal.—First, the Society at Boston is rapidly occupying the whole country as its field; secondly, the South is beginning to repudiate the Nassau street Society. The following, from a Baltimore paper, is one of many significant signs:

"Dr. Patton is publishing some able letters in *The Independent*, in which he compares the operations of the London Tract Society with those of the American, and shows that so far as economy is concerned in carrying on their business, the London Society is far in advance of the American We intend to sum up the results of his inquiries after he concludes his letters."

The New Tabernacle.—We learn from good authority that the new house of worship of the Broadway Tabernacle church, on the corner of Sixth avenue and Thirty-fourth street, will be opened on the last Sabbath of this month, April 24th. The dedicatory sermon will be preached by Rev. E. A. Park, D.D., Professor in Andover Theological Seminary. The Tabernacle contains 312 pews, with about 1,700 sittings. These are not to be sold, but rented for the year, and we are happy to learn that they are graduated upon a lower scale than the pews in many of our uptown churches.

The annual address before the American Congregational Union will be delivered in the Tabernacle on Tuesday evening, May 10th, by Rev. T. D. Woolsey, D.D., President of Yale College.

History of Christian Music.—A very instructive and interesting Lecture, on this interesting theme, has recently been delivered in this city, and repeated in Brooklyn, by Mr. FRANZ SCHLOTTER, well known to many of our citizens as an accomplished and enthusiastic professor of the noble art on which he discourses Tracing the present musical development and culture of civilized countries back to its true origin, not in the music of the Greeks, but in the primitive rude chants of the earliest Christian ages—chants sung or cantillated not in temple or palace, but in the caverns, grottoes, huts, or forest shades, in which the persecuted disciples offered their first hasty but earnest worship—the lecturer unfolded, with a rapid and condensed but a very vivid and vigorous treatment of his theme, the steady and splendid progress of this development, down to the beginning of this century, and even to the present time. In the course of his Lecture he paid a just and reverent tribute to Luther, as the great promoter of Sacred Music among the reformed churches of Germany, by both his words and his example; and many forcible and valuable, though necessarily brief, notices of celebrated composers were intermingled with the more general historical discussion.

The Lecture has given the greatest satisfaction to those who have had the opportunity to hear it; and it is understood to be but one of an extended course on the same general subject—a sort of bird's eye view, preceding the more particular and detailed discussion of separate periods and of individual Masters—by the same gentleman We cordially commend them to all who would gain the best knowledge, in the most enjoyable way, on the subjects treated.

A Dispatch Worth Copying—We are permitted to copy the following dispatch which was received by Mr Beecher and read in Plymouth church on Sabbath morning last, at the very time that the last contribution was being taken up in Dr. Chapin's church, Broadway.

"Fredericksburgh, April 2, 1859.

"Rev. H. W. W. Beecher, Brooklyn:

"Ellen and her five children are manumitted. Thank God! LEWIS CLEPHANE"

Our Special Contributors.

THE OVER-HEART.

"For of Him, and through Him, and to Him are all things, to whom be glory for ever!"—PAUL.

ABOVE, below, in sky and sod,
In leaf and spar, in star and man,
Well might the sage Athenian scan
The geometric signs of God,
The measured order of His plan.

And India's mystics sang aright
Of the One Life pervading all,
One Being's tidal rise and fall
In soul and form, in sound and sight,
Eternal outflow and recall,

God IS: and man in guilt and fear
The central fact of Nature owns;
Kneels, trembling, by his altar-stones,
And darkly dreams the ghastly smear
Of blood appeases and atones.

Guilt shapes the Terror: deep within
The human heart the secret lies
Of all the hideous deities;
And, painted on a ground of sin,
The fabled gods of Torment rise!

And what is He?—The ripe grain nods,
The sweet dews fall, the sweet flowers blow,
But darker signs His presence show:
The earthquake and the storm are God's,
And good and evil interflow.

Oh, hearts of love! Oh, souls that turn
Like sunflowers to the pure and best!
To you the truth is manifest:
For they the mind of Christ discern
Who lean like John upon His breast!

In Him of whom the Sybil told,
For whom the prophet's harp was toned,
Whose need the sage and magian owned,
The loving heart of God behold,
The hope for which the ages groaned!

Fade pomp of dreadful imagery
Wherewith mankind have deified
Their hate and selfishness and pride!
Let the scared dreamer wake to see
The Christ of Nazareth at his side!

What doth that holy Guide require?—
No rite of pain, nor gift of blood,
But, man a kindly brotherhood,
Locking, where duty is desire,
To Him, the beautiful and good.

Gone be the faithlessness of fear;
And let the pitying heaven's sweet rain
Wash out the altar's bloody stain,
The law of Hatred disappear,
The law of Love alone remain.

How fall the idols false and grim!—
And lo! their hideous wreck above
The emblems of the Lamb and Dove!
Man turns from God, not God from him,
And guilt, in suffering, whispers Love!

The world sits at the feet of Christ
Unknowing, blind, and unconsoled;
Yet shall touch His garment's fold,
And feel the heavenly Alchemist
Transform its very dust to gold.

The theme befitting angel tongues
Beyond a mortal's scope has grown.
Oh heart of mine! with reverence own
The fullness which to it belongs,
And trust the unknown for the known!

J. G. W.

THE USE OF THE BEAUTIFUL.

"DEAR SIR:—Will you, if you can find time, give your ideas, through *The Independent* or otherwise, upon the extent to which Christians may go in the culture and enjoyment of the Beautiful—how much time and money they may spend in Art consistently with their duty to imitate their Savior in self-denial for the good of the world? Is not this a living question?"

The difficulty which many feel on this subject arises from an unworthy notion of the function of the Beautiful in Art—If the Beautiful is merely a luxury, an element of self-indulgence, to be rarely employed, and almost by stealth, we do not wonder that men have scruples of conscience about it. But if the Beautiful is designed by God to perform moral functions, if it is an element of education to those who possess it, and to all who surround them, then the question is simplified—and is no longer this, How much must I expend for public good and then how much may I use for myself in the enjoyment of Art? but this: How much ought I to expend for public good by means of Art, and how much by means of other moral instrumentalities? We must put Art into the rank of Educators and not of Luxuries. It is to be used for our education; for the education of our children; and through the family, for the education of the community.

LORD JOHN RUSSELL ON THE REVOLUTION AND INDEPENDENCE.

LORD JOHN RUSSELL'S *Life of Charles James Fox*, or rather the first volume of it, has been published this week. It is a public rather than a personal life. I suppose there will be a rush to reprint the volume in the United States; for it is in fact an impartial, enlightened, and extremely interesting history of the struggle of George IIId and his servile minister Lord North, with "our American Colonies." It is an inferior view; neither British nor American in the restricted sense; but taken from a "coign of vantage," by a liberal and constitutional statesman. Some very new, and very German or Irish citizens, may be discomposed to see how American many *good Britons* were, in the days of Revolution and Independence.

W.

Popery in Japan.—An esteemed missionary writing experience in China writes to *The Independent* concerning the efforts of Papistry in the East: "The Roman Catholics are pouring in large forces—not into China (where they have missions in every province) but into Japan and Cochin china."

Testimonial to Hon. Joshua R. Giddings.—The colored people of this city and Brooklyn united lately in presenting Hon. Mr. Giddings with a beautiful American watch made at Waltham for the occasion. A large Bible was also presented by the ladies of the Giddings and Jolliffe associations. Addresses were made by Rev. H. H Garnet, Dr. Cheever, and Mr. Giddings. The Shiloh Presbyterian church, where the presentation took place, was thronged to its utmost capacity, and the enthusiasm of the audience was intense.

Dr. Cheever's Lectures.—We are happy to announce that Dr. Cheever's four Lectures on the Religious Aspects of the Slavery Question, are to be repeated in this city, in compliance with a request to that effect, which was signed by a large number of leading citizens. The first lecture was to come off last evening, Wednesday, at the Cooper Institute.

Acknowledgments.

Sums received at this office for "Chloe."

Amount reported in our last issue	$179 51
Mansfield, Ct	1 00
Jennie and her Sabbath-school Teacher	2 00
Readers of *The Independent* at Tewksbury, Mass.	6 00
John Bertram's little Daughter	2 00
	$190 51

NOTICES.

Port Society.—The **Forty-first Anniversary** of the Society for Promoting the Gospel among Seamen in the Port of New York, will be celebrated at the Cooper Institute on Wednesday evening next, 13th inst., at 7½ o'clock. Addresses may be expected from Rev. Wm. Adams, D.D., Rev. Charles J. Jones, Rev. Bartlett of Boston, and Joseph B. Lyons, a converted seaman of the North Carolina. Music by the band of the North Carolina and the choir of the Mariner's church. A collection and subscription will be taken up. Admission free.
L. P. HUBBARD, Sec'y.
540

Academy of Music.—Rev. Wm. S. Plummer, D.D., of Pittsburg, Professor in the Western Theological Seminary, will preach at the Academy of Music on Sunday evening next, April 10th. Services will commence at 8 o'clock. Seats free. Collection to defray expenses.
540

The Chapel of the Colored Home on 65th Street, below 1st Avenue, will be dedicated, with appropriate religious service, on Thursday, the 14th inst., at 2 o'clock. Addresses from distinguished speakers may be expected.

Mrs. Laura S. Bishop will give her second Evening Readings from the Poets, on Friday evening, April 8th, at Dodworth's Hall, No. 806 Broadway, at 8 o'clock; doors open at 7¾ o'clock P. M. Tickets 50 cents, to be had of William Hall & Son, No. 543 Broadway, music store; at T. T. Green's drug store, corner of Broadway and Fourteenth street, and at the door.

MARRIED.

BALDWIN—SMITH.—On Wednesday afternoon, March 30th, by Rev. Wm. P. Corbit, Luther Baldwin, Esq., to Miss Theodosia Smith, all of this city.

HOLDEN—RAYNOLDS.—March 23d, in Reading, Mass., by Rev. W. H. Wilcox, assisted by Rev. S. H. Tolman, Abiel Holden, Esq., to Miss Martha, daughter of the late Rev. Freegrace Raynolds of Wilmington.

DIED.

DUNBAR.—In Princeton, Ill., March 20th, of congestion of the lungs, Holmes Talbot, youngest child of Otis H. and Mary T. Dunbar, aged 6 years.

RICHARDS.—At Hanover, N. H., March 29th, Rev. Dr. John Richards, after a twelve hours' illness, of congestion on the brain.

NUTTING.—In Dhirkekir, Assyria, January 20, 1859, after an illness of one week, Annie Hale, only child of Dr. David H. and Mrs. Mary E. Nutting, missionaries of the American Board, aged one year and two days.

PORTER.—In Brooklyn, on Monday, April 4th, Martin R. Porter, formerly of Braintree, Mass., in the 36th year of his age.

DENIO.—At Albion, Orleans co., March 31st, John Denio, Esq., in the 81st year of his age. He was undoubtedly the oldest editor in the state, having conducted a paper in Vermont 39 years ago. As a later period he was for many years editor of *The Gazette*, at Greenfield, Mass. He was an honest and good man, and a true patriot.

CALKINS.—In Brooklyn, on Tuesday, March 1st, of scarlet fever, Richard Dickinson Calkins, aged 8 years and 8 months; also, on Thursday, March 3d, Hampden Clarke Calkins, aged 10 years and 2 months, children of Daniel O. and Lydia M. Calkins. Their lives were full of promise, but they were enabled to triumph over death through the grace of the Savior, whom they had sought in their early days.

SPECIAL NOTICE TO SUBSCRIBERS ONLY!

The publisher of *The Independent*, having, from his extensive business relations with booksellers and publishers, unusual facilities for purchasing books, would be happy to accommodate any of the subscribers to this journal, whether clergymen or others, by securing the prompt execution of any orders which they may send to him for recent or standard works. All orders should be accompanied with the money, at publishers' advertised prices. This opportunity is offered exclusively to subscribers of *The Independent*, *to whom no commission will be charged.* Address
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Henry L. Young, Esq.	

Other references to persons living in various cities at the East can be furnished if desired. 511-563

OFFICE OF THE

U. S. LIFE INSURANCE CO.,

No. 30 Wall street, New York, March 16, 1859.

TRIENNIAL DIVIDEND.

☞ THE BOARD OF DIRECTORS HAVE THIS DAY declared a Dividend of TWENTY-TWO AND A HALF per cent. on the premiums paid, and an addition of NINETEEN AND ONE-TENTH per cent. to the amount of all previous dividends, being the third triennial division of profits on policies in force to the 6th March, 1859, payable in cash when the sums insured become due.

TRIENNIAL BALANCE SHEET.

ASSETS.

Bonds and Mortgages	$363,900 69
Cash in Bank of America	8,750 02
Cash in United States Trust Company	29,412 20
Real Estate in Brooklyn	5,687 91
New York City Revenue Bond	10,000 00
Deferred Premiums	41,176 43
Due by Agents	19,038 42
Loans on Policies	33,904 31
Interest accrued	9,160 57
	$525,924 57

LIABILITIES.

Capital	$100,000 00
Dividends of 1853 and 1856	35,986 13
Losses reported or known	25,000 00
Reinsurance Fund	255,269 43
Surplus	109,669 01
	$525,924 57

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GEO. P. CAMMANN, M.D., CONSULTING PHYSICIAN.
J. B. GATES, GENERAL AGENT. 538-540

SHOE AND LEATHER BANK, NEW YORK, April 1, 1859.

DIVIDEND.—THE BOARD OF DIRECTORS have this day declared a dividend of Four per cent., payable on and after the 11th inst. The Transfer Book will remain closed until that date.
540-C W. A. KISSAM, Cashier.

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OFFICE OF THE SECOND AVENUE RAILROAD CO.,
New York, April 6, 1859.

AT THE ANNUAL ELECTION, HELD on 4th inst., the following gentlemen were chosen Directors of the SECOND AVENUE RAILROAD COMPANY for the ensuing year:

GEORGE BELL,	JULIUS WADSWORTH,
HENRY HENDRICKS,	CORNELIUS McCOON,
SIDNEY MASON,	MARTIN J. SHELDON,
JOHN O'BRIEN,	THOMAS CRANE,
D. M. HUGHES,	WALDO HUTCHINS,
CHARLES MILLER,	WELCOME V. R. ARNOLD.
A. B. RAPELYE,	

At the same time, Isaac A. Storm, M. W. Dean, and Edward Slosson were chosen inspectors of election for 1860.

At a subsequent meeting of the Board, D. M. Hughes was elected President; M. J. Sheldon, Vice-President; John O'Brien, Treasurer; E. S. Dickinson, Superintendent; and D. B. Peters, Secretary.

D. B. PETERS,
540-541G Secretary.

MORSE & WOLFF,
BANKERS AND DEALERS IN
Stocks, Bonds, Exchange and Commercial Paper, on commission, No. 49 Wall street, and 41 William street, New York.
Orders for the purchase and sale of Stocks and Bonds, at the Brokers' Board, by letter or otherwise, promptly executed.
Cash advanced on bound saleable securities.
REFER TO
G. VAN BAUR & CO., New York.
CONTINENTAL BANK, New York. 561-568G

ADVERTISING ITEMS.

GROVER & BAKER'S

CELEBRATED

Family Sewing-Machines.

NEW STYLES—PRICES FROM $50 TO $125.

EXTRA CHARGE OF $5 FOR HEMMERS.

495 Broadway, New York.
18 Summer street, Boston.
730 Chestnut street, Philadelphia.
181 Baltimore st., (Carroll Building) Baltimore.
58 West Fourth street, Cincinnati.

Agencies in all the principal cities and villages in the United States.

These Machines sew from two spools, as purchased from the store, requiring no rewinding of thread; they Hem, Fell, Gather, and Stitch in a superior style, finishing each seam by their own operation, without recourse to the hand-needle, as is required by other machines. They will do better and cheaper sewing than a seamstress can, even if she works for *one cent an hour*, and are, unquestionably, the *best Machines* in the market for family sewing, on account of their simplicity, durability, ease of management, and adaptation to all varieties of family sewing—executing either heavy or fine work with equal facility, and without special adjustment.

As evidence of the unquestioned superiority of their Machines the GROVER & BAKER SEWING MACHINE COMPANY beg leave to respectfully refer to the following

TESTIMONIALS:

"Having had one of Grover & Baker's Machines in my family for nearly a year and a half, I take pleasure in commending it as every way reliable for the purpose for which it was designed.—*Family Sewing.*"—*Mrs. Joshua Leavitt, wife of Rev. Dr. Leavitt, Editor of N. Y. Independent.*

"I confess myself delighted with your Sewing-Machine, which has been in my family for many months. It has always been ready for duty, requiring no adjustment, and is easily adapted to every variety of family sewing, by simply changing the spools of thread."—*Mrs. Elizabeth Strickland, wife of Rev. Dr. Strickland, Editor of N. Y. Christian Advocate.*

"After trying several different good machines, I preferred yours, on account of its simplicity, and the perfect ease with which it is managed, as well as the strength and durability of the seam. After long experience, I feel competent to speak in this manner, and to confidently recommend it for every variety of family sewing."—*Mrs. E. R. Spooner, wife of the Editor of Brooklyn Star.*

"I have used a GROVER & BAKER Sewing-Machine for two years, and have found it adapted to all kinds of family sewing, from Cambric to Broadcloth. Garments have been worn out without the giving way of a stitch. The Machine is easily kept in order and easily used."—*Mrs. A. B. Whipple, wife of Rev. Geo. Whipple, New York.*

"Your Sewing-Machine has been in use in my family the past two years, and the ladies request me to give you their testimonials to its perfect adaptedness, as we can a labor-saving machine in the performance of family and household sewing."—*Robert Boorman, New York.*

"For several months we have used Grover & Baker's Sewing-Machine, and have come to the conclusion that every lady who desires her sewing *beautifully and quickly* done, would be most fortunate in possessing one of these reliable and indefatigable 'iron needle-women,' whose combined qualities of *beauty, strength, and simplicity*, are unrivalled."—*J. W. Morris, daughter of Gen. Geo. P. Morris, Editor of The Home Journal.*

Extract of a letter from THOS. R. LEAVITT, Esq., an American gentleman, now resident in Sydney, New South Wales, dated January 12, 1858:

"I had a tent made in Melbourne, in 1853, in which there were over three thousand yards of sewing done with one of Grover & Baker's Machines, and a *single* seam of that has outstood all the *double* seams sewed by sailors with a needle and twine."

"If Homer could be called up from his murky hades, he would sing the advent of Grover & Baker as a more benignant miracle of art than was ever Vulcan's smithy. He would denounce midnights shirt-making as 'the direful spring of woes unnumbered.'"—*Prof. North.*

"I take pleasure in saying, that the Grover & Baker Sewing-Machines have more than sustained my expectation. After trying and returning others, I have three of them in operation in my different places, and, after four years' trial, have no fault to find."—*J. H. Hammond, Senator of South Carolina.*

"My wife has had one of Grover & Baker's Family Sewing-Machines for some time, and I am satisfied it is one of the best labor-saving machines that has been invented. I take much pleasure in recommending it to the public."—*J. G. Harris, Governor of Tennessee.*

☞ A liberal discount made to Clergymen with families. 537tf

CIRCULAR.

THE undersigned, successors to BOWEN, MCNAMEE & CO., invite special attention to their new and magnificent Stock of FOREIGN AND DOMESTIC DRY GOODS now opening for the Spring Trade. Their stock will embrace, as usual, a very extensive assortment of Silks, Ribbons, Millinery Goods, Laces, Embroideries, White Goods, Dress Trimmings, Gloves, Hosiery, Mantillas; also, a rare and beautiful stock of Paris Dress Goods, adapted to the best city and interior trade, including rich French Prints, Muslins, Organdies, Bareges, Printed Robes, etc. Also, (to which they invite the special attention of close buyers) a complete assortment of ☞ DOMESTIC AND FOREIGN STAPLE GOODS, ☜ embracing Sheetings, Shirtings, Cloths, Cassimeres, Flannels, Vestings, Ticks, Pantaloon Stuffs, Ginghams, Printed Lawns, Drillings, Alpacas, Cambrics, Muslin de Laines, etc., including a very extensive assortment of Prints, American and English, in all the various styles and brands. Also, a complete assortment of Yankee Notions.

It is confidently believed that no stock of Goods, in this or any other market, is more worthy of public attention and inspection. Every article offered, in all the various departments, will be sold at the ☞ LOWEST MARKET PRICES, ☜ whatever those prices may be.

All Goods shall be precisely what they are represented to be, or they may be returned by the buyer at our expense. No pains will be spared to meet the wants of the trade generally. Merchants from every section of the country are respectfully invited to make an examination of our stock before purchasing elsewhere.

BOWEN, HOLMES & CO.,
Nos. 320 and 322 Broadway.

P. S.—It is not intended, by adding Staple Goods to our usual stock, to make a more *limited* display of Silk and Fancy Goods—on the contrary, it will be our endeavor to make the latter department, if possible, more attractive than ever before. 531tf

REMOVAL.

DEFIANCE SALAMANDER SAFE DEPOT

Removed from 192 Pearl to 63 Murray street, corner of College place. [539-551] ROBERT M. PATRICK.

FINKLE & LYON'S

SEWING-MACHINES.

Warranted to give perfect satisfaction, and to be returned if found otherwise.

P. S.—Send for Circular.

537tf 421 BROADWAY.

Howe's Unrivaled Elliptic Spring-Bed Bottom, from $4 50 to $6, at retail, at
No. 378 Broadway.
Examine or send for circular.
540Q

Douglas & Sherwood's

PATENT

TOURNURE CORSET.

This article combines, in one garment, a CORSET OF SUPERIOR SHAPE AND FINISH, and a BUSTLE OF PERFECT MODEL, insuring free and healthful action to the lungs and comfortable support to the spine. It has been pronounced by all who have seen it (among whom are several eminent members of the Medical Faculty) to be *the only Corset without an objection*, either artistic or physiological. No lady can well do without it. D. & S. still manufacture their

Expansion Skirt,

so well known for its durability.
Also the celebrated

Matinee Skirt,

together with over seventy other different styles, the latest of which are

The Palmetto

AND THE

NEW SKELETON SKIRT,

Containing 13, 17, 20, and 30 hoops, made of the SUPERIOR QUALITY of STEEL which has always characterized their Skirts.

All articles of their manufacture are for sale at the principal stores in the United States and Canadas.

See that the stamp of DOUGLAS & SHERWOOD is upon them.
538-541X

WHEELER & WILSON'S
SEWING-MACHINES.

PRICES GREATLY REDUCED.

Office, No. 505 Broadway, New York.

SEND FOR A CIRCULAR.

GOOD NEWS.—A reduction in the price of Sewing-Machines is announced in our advertising columns. Their utility is established beyond question, and at the present prices we see no reason why they should not be found, as they ought to be, in every household. Several varieties are manufactured, adapted to various purposes. So far as public opinion has been formed and uttered, the preference is emphatically accorded to the Wheeler & Wilson machine for family use, and for manufactures in the same range of purpose and material. During the present autumn the trials have been numerous, and all the patents of any pretension have been brought fairly into competition. In every case, the Wheeler & Wilson machine has won the highest premium. We may instance the State Fairs of New York, New Jersey, Pennsylvania, Kentucky, Illinois, Wisconsin, Virginia, Michigan, Indiana, Mississippi, Missouri, and California, and the Fairs in Cincinnati, Chicago, St. Louis, Baltimore, Richmond, and San Francisco. At the Fair of the St. Louis Mechanical Association, the Examining Committee was composed of twenty-five Ladies of the highest social standing, who, without a dissenting voice, awarded for the Wheeler & Wilson Machine the highest and only premium, a Silver Pitcher, valued at $75. If these facts do not establish a reputation, we know not what can."—*Christian Advocate and Journal.*
524tf

TO BUSINESS MEN.

Merchants, Manufacturers, and others who have Wares to sell should advertise in THE NEW YORK WEEKLY TRIBUNE. It circulates in every State in the Union, and has for its readers Merchants, Manufacturers, Mechanics, Farmers, Professional Men, etc. Bonner says in reply to an Inventor:

"You had better Advertise your Invention and your Machines in THE WEEKLY TRIBUNE, as it circulates largely among the classes who would be most apt to purchase them. Although we have not always been on the best terms with THE TRIBUNE, we will do it the justice to say, that we once received over four thousand letters in response to one advertisement—it is true it was a long one—that we inserted in its columns."

Another Advertiser writes:

"ANN ARBOR, Michigan, Jan. 14, 1859.

"HORACE GREELEY & CO.—*Sirs*: Inclosed please find a draft for $20, in payment for my advertisement of 'Portable Barometers' in THE TRIBUNE of 17th and 24th December, 1858. It is the best investment I ever made, and has introduced me at once to a very extensive business. You can depend on my patronage hereafter. Truly yours, L. WOODRUFF."

Price $1 per line each insertion. Address

HORACE GREELEY & CO.,
539tf Tribune Buildings, New York.

BUSINESS NOTICES.

MARAVILLA. MARAVILLA. MARAVILLA.

To everybody afflicted with BALDNESS.

To everybody troubled by DANDRUFF.

To everybody annoyed by their Hair falling out.

To everybody suffering from SICK HEADACHE.

A Remedy at last discovered.

MARAVILLA. MARAVILLA. MARAVILLA.

The Proprietors of this justly celebrated preparation beg to offer the Maravilla to the public as a Complete Hair Restorer. They do not feel it their duty to denounce other preparations advertised to produce similar results; nor to insult the patience and good sense of the public by long-winded testimonials; suffice it to say, the Maravilla *WILL* bring back the Hair when apparently entirely gone; and, if used as directed, *WILL* produce GLOSSY CURLS, and preserve to the Hair its NATURAL COLOR, though one live to the age of threescore and ten.

Sold by all respectable Druggists and Fancy-Goods Dealers, and by the Proprietors, CHARLES ERNEST & CO., Perfumers, price 50 cents. 11 Gold street, New York. 539-546

Coal Oil and Lamps,

IN EVERY VARIETY.

ALBERT C. KUCK,

MANUFACTURER,

61 Maiden Lane, New York.

Catalogues, with prices, will be sent gratis on application. 529-541

Richardson's Irish Linens,

DAMASKS, DIAPERS, ETC.

CONSUMERS OF RICHARDSON'S LINENS, and those desirous of obtaining the GENUINE goods, should see that the articles they purchase are sealed with the full name of the firm,

Richardson, Sons & Owden,

as a guarantee of the soundness and durability of the goods.

This caution is rendered essentially necessary, as large quantities of inferior and defective Linens are prepared, season after season, and sealed with the name of RICHARDSON, by Irish houses, who, regardless of the injury thus inflicted alike on the American consumers and the manufacturers of the genuine goods, will not readily abandon a business so profitable, while purchasers can be imposed on with goods of a worthless character.

J. BULLOCKE & J. B. LOCKE,
530 9teow Agents, 36 Church street, New York.

ROSIERY
AND
Men's Furnishing Goods.

A. RANKIN & CO.,

(*LATE UNION ADAMS*)
637 BROADWAY,

And at the Old Stand,
NO. 96 BOWERY,

Respectfully invite your attention to an extensive and superior variety of the above goods, many styles of which cannot be found elsewhere.

Importing and manufacturing largely, we are enabled to offer superior inducements to every class of buyers.
529 980X

From Rev. J. S. Herman of the German Reformed Church.

KUTZTOWN, Berks Co., Pa., Nov. 5, 1857.

DR. C. M. JACKSON. RESPECTED SIR: I have been troubled with dyspepsia nearly twenty years, and have never used any medicine that did me so much good as Hoofland's Bitters. I am very much improved in health, after having taken five bottles.
Yours, with respect, J. S. HERMAN.

Ask for Hoofland's German Bitters, and take nothing else. See that the signature of C. M. Jackson is on the wrapper of each bottle. These Bitters are manufactured by Dr. C. M. Jackson, No. 418 Arch street, Philadelphia, and are sold by Druggists and storekeepers in every town and village in the United States, Canadas, West Indies, and South America, at 75 cents per bottle.
539-540L

Premature Loss of the Hair, which is so common nowadays, may be entirely prevented by the use of *Burnett's Cocoaine*. It has been used in thousands of cases where the hair was coming out in handfuls, and has never failed to arrest its decay, and to promote a healthy and vigorous growth. It is, at the same time, unrivaled as a dressing for the hair. A single application will render it soft and glossy for several days. See advertisement. 523tf

MEN'S CLOTHING,

BOYS' CLOTHING,

Clothing to Order.

ALFRED MUNN & CO.,

441 BROADWAY.

540

GOODYEAR'S PATENT

THE

India Rubber Pen

IS A NEW WRITING INSTRUMENT, MANUFACTURED UNDER

Goodyear's Patent

BY THE

INDIA RUBBER PEN COMPANY,

57 LIBERTY STREET,
NEW YORK,
AND IS FOR SALE BY

Booksellers and Stationers Generally.

These Pens are particularly adapted to the wants of professional men, and especially to all those who desire to write with rapidity, clearness, and ease. They possess all the good qualities of the quill without any of its evils.

On the receipt of three dollars a gross of these pens will be mailed (post-paid) to any address in the United States.

Address INDIA RUBBER PEN CO.,
539 542 57 Liberty street, New York.

Spring Trade Notice.

IMPORTANT

TO

Every Dry-Goods Merchant

IN THE UNION.

De Forest, Armstrong & Co.

Are now receiving their Spring Importations, and are exhibiting at their

SALES-ROOMS,

80 and 82 Chambers street, N. Y.,

he most extensive, elegant, varied, and complete stock of

Foreign and Domestic Goods

ever before offered for sale by them, and presenting attractions and advantages to the trade generally, and from all parts, such as are to be met with in very few places. Their extensive Stores on Chambers street, which they occupy entire, enable them to appropriate to each class of goods a separate department, and to have in fact so many distinct stocks in their Warerooms, each of which will be complete. Without specifying the articles embraced, they would name the departments, viz.:

DRESS GOODS,
SILKS,
WHITE GOODS AND LINENS,
CLOTHS AND CASSIMERES,
FLANNELS,
SHAWLS AND MANTILLAS,
HOSIERY AND GLOVES,
YANKEE NOTIONS,
DRESS TRIMMINGS,
PARASOLS,
DOMESTICS AND PRINTS.

To their Domestic and Print Department they call particular attention, embracing all the leading makes and styles, which will be sold at the very lowest rates. They have the entire production of the

Warren Prints,

A print which has done more good to the retailers through the country the last season, than perhaps any other low-price print. Their Merrimac, Cocheco, Sprague, Garner, Dunnell, and PACIFIC AMARANTH PRINTS, are of the very best selections.

OLINTON, GLASGOW, LANCASTER, AND SCOTCH GINGHAMS, in every variety.

Their

DOMESTICS

embrace the following Brands:

Wamsutta,	Hill Manufacturing Company,	
Bate's Mills,	New York Mills,	Merrimac,
Lonsdale,	Arkwright,	Poonasett,
Naumkeag,	Patterson,	Pepperill,
White Rock,	Hebron,	Cabott,
Metamora,	Lawrence,	Atlantic.

All the well-known makes of TICKS, STRIPES, and DENIMS, such as York, Hamilton, Pemberton, etc.

Soliciting trade on liberal terms, they invite notice to their House—street and number as above. 533-544

No 8. CARPETS. No. 8.

At the new store of B. BEATTYS, No. 8 Fourth av., near the Cooper Institute.

ENGLISH TAPESTRIES, 90 cents.
ENGLISH INGRAIN, 75 cents.
THREE-PLY CARPETS, $1.
SUPERFINE INGRAIN, 60 cents.
ALL-WOOL INGRAIN, 44 cents.
GOOD INGRAIN, 30 cents.

Also, Cressley's new patterns of yard-wide Tapestries at low prices. Oil-Cloths, 2s. 6d.; Heavy Sheet Oil-Cloths, 75 cents the square yard.

B. BEATTYS, No. 8 Fourth av.,
537-540Q near the Cooper Institute.

P. P. P.
Park's Prickly Plasters.

They soothe pain; they protect the chest; they extract the coagulated impurities and soreness from the system; they impart strength; they are divided in sections, and yield to the motion of the body; they are porous; all impure excretions pass off, and they cannot become offensive, hence are freely worn four times longer than any other plasters, and are cheaper at 25 cents than others at 10. *Waste these plasters, are, pain cannot exist.* Weak persons, public speakers, delicate females, or any afflicted with aches, chest, or back pains, should try them. You will then know what they are. They are a new feature in the science of medicine. All Druggists have them. Take no other. Each Plaster bears a Medallion Stamp and our Signature.

Samples sent by mail on receipt of money or postage stamps, four for One dollar.
535-547 BARNES & PARK, 13 and 15 Park row, N. Y.

604 BROADWAY.

Elegant Silver-Plated Ware

OF OUR OWN MANUFACTURE.

ALL GOODS PURCHASED OF US ARE GUARANTEED AS REPRESENTED.

Articles of every description RE-PLATED in a superior manner.

REFERENCE—Professors of Yale College, and any family in New Haven.

J. S. & E. BROMLEY, 604 Broadway, N. Y.,
538-542X and 83 State street, New Haven, Ct.

Good Boots and Shoes.

WATKINS, No. 114 FULTON STREET, offers at fair prices a superior assortment of his own manufacture for Gentlemen, Ladies, Boys, Misses, and Children. Special attention paid to ordered work. Drawings taken of the feet, and lasts kept for each customer.

Persons visiting the city would do well to purchase at this old and well-known establishment. 524tf

C. C. Leigh,

CHINA AND GLASS HALL,

561 and 563 Broadway,

Between Metropolitan and St. Nicholas Hotels.

China and Glass, Plated Ware, etc. Cutlery of all kinds. Communion Sets. 512tf

What Everybody Wants—All who wear Shoes, Slippers, Gaiters, etc., love to have them fit neatly, look well, and cost but a reasonable sum, should remember that Cantrell's celebrated establishment is at No. 813 Broadway, where ladies and misses, as well as boys and gentlemen, may be suited at a moment's notice, in the most satisfactory manner. 538-541

The Human Hair—How many persons abuse this delicate and beautiful ornament, by burning it with *alcoholic washes* and plastering it with grease, which has no affinity for the skin and is not absorbed. Burnett's Cocoaine, a compound of Cocoa-nut Oil, etc., is unrivaled as a dressing for the hair. It is readily absorbed, and is peculiarly adapted to its various conditions, preventing its falling off, and promoting its healthy growth. See advertisement. 523tf

The Very Best.—Of all the preparations introduced to the public, the best remedy for corns, bunions, cuts, bruises, burns wounds, sores, scalds, chapped hands, erysipelas, saltrheum, etc., is Redding's Russia Salve. Sold everywhere, 25c. a box.
BARNES & PARK, 13 and 15 Park Row, N. Y.

☞ Is Recorded.—The Proprietor of Redding's Russia Salve has thousands of certificates from persons who have experienced the healing virtue possessed by his unequaled preparation. For all manner of wounds cuts, bruises, sores, scalds, corns, etc., it is without a rival. Sold everywhere at 25c. a box.
BARNES & PARK, 13 and 15 Park Row, N. Y.

NOW READY,

NOW READY, NOW READY, NOW READY, NOW READY, NOW READY, NOW READY, NOW READY, NOW READY,

A STRAW HAT

THE BONNER HAT. THE BONNER HAT. THE BONNER HAT. THE BONNER HAT. THE BONNER HAT. THE BONNER HAT. THE BONNER HAT. THE BONNER HAT.

FOR

SUMMER WEAR

IN

1859

IS NOW READY FOR EXHIBITION

By

BALLARD, SHUTE & CO.,

45 BROADWAY,

NEW YORK.

MANUFACTORY at NORWALK, CT.

540-4fX

S HOURS' Washing can be done by its use in 2½ Hours.

HOLDEN'S

Cream Soap.

"It will not injure the finest fabric."
JAS. R. CHILTON, M.D., *Chemist.*

PRICE ONLY

Five Cents PER POUND!

SOLD BY ALL GROCERS.

HOLDEN & CO.,
No. 253 Canal street, New York.
540-552

It has no Equal for cleaning Paint. It will also remove spots of Grease, Tar, Paint, Pitch, &c., &c.

SKIRTS.

OSBORN & VINCENT,

Manufacturers of the

PATENT

IMPERIAL SKIRT,

direct the attention of Ladies wishing the MOST GRACEFUL AND ELEGANT SKIRT to the fact that all Skirts of their manufacture ARE STAMPED WITH THEIR TRADE-MARK.

Their PATENT IMPERIAL SKIRT is made of THE BEST WATCH-SPRING STEEL, and for Elegance and Durability IS NOT EXCELLED BY ANY SKIRT IN MARKET.
539-542

Simple and Effective.—Hedding's Russia Salve is the most simple and effective remedy for burns, scalds, cuts, wounds, corns, chilblains, salt-rheum, erysipelas, chapped hands, etc., now before the public. For sale everywhere at 25c. a box.
539-542 BARNES & PARK, 13 and 15 Park Row, N. Y.

Holloway's Pills operate upon all the organs which furnish the elements of the blood, and through them upon the blood itself; purifying it, regulating its flow, and rendering it a fit and healthy means of sustaining and renewing the whole physical fabric. Sold at the manufactory, No. 80 Maiden Lane, New York, and by all Druggists, at 25c., 62c., and $1 per box.
540

Dr. Wistar's Balsam of Wild Cherry may be well called a "wonder of medical science." It cures coughs and colds *instanter*; it soothes the irritated parts, it heals the inflammation; and even consumption itself yields to its magic influence.
☞ Buy none unless it has the *written* signature of "*I. Butts*" on the wrapper. 540

C. C. C. C.

Coughs! Colds!! Consumption!!! Cured!!!!—By the timely use of Mrs. M. N. Gardner's Indian Balsam of Liverwort, the best and most effectually remedial agent ever offered in all Pulmonary complaints. For sale everywhere.
540

Dr. Jas. McClintock's Cold and Cough Mixture is a combination of nature's vegetable antidotes to the irritation and disturbance of the breathing apparatus, which produce colds, coughs, hoarseness, and sore throat. It is given in a very short time every vestige of inflammation from the lungs and throat, and renews the free respiration of perfect health. Price 25 cents.

Every bottle bears the signature of Gerrit Norton (successor to A. Cushman & Co.) Wholesale depot No. 4 Fletcher st. Sold by Druggists. 540-543G

Old Dominion.

IF YOU WANT DELICIOUS COFFEE always, and at a *saving* of from *forty to fifty per cent.*, get an "OLD DOMINION" COFFEE-POT. Over forty different styles and varieties are manufactured. The "OLD DOMINION TEA-POT takes only half the usual quantity of Tea. You will save the price of either in two months, and secure daily a tab of luxury priced above all others.

☞ Sold by Dealers in Housekeeping articles, and Storekeepers generally.

ARTHUR, BURNHAM & GILROY,
117 & 119 South Tenth street, Philadelphia.
Manufacturers under the Patent for the United States. Also, Manufacturers under the Patent of ARTHUR'S SELF-SEALING FRUIT CANS AND JARS. 540-552L

FRENCH BOARDING-SCHOOL.—MONSIEUR and Madame Amaron, assisted by their eldest daughter, will continue to receive into their family a few young ladies as pupils and boarders. Terms, $315 per month; $15 per month, $1 extra for use of piano. For reference apply to Rev. P. Wolff, Secretary of the French Canadian Miss ionary Society, Montreal.

Address
MADAME D. AMARON,
Berthier-en-haut
546-541 C. E.

GREAT SALE OF PINE AND LEAD LANDS IN WASHINGTON COUNTY, Mo., with Mills attached. Also the well-known Castle Rock Steam Saw and Flouring Mills in the town of Castle Rock, on the Osage River, in OSAGE COUNTY, Missouri. Will be sold on the first day of June, at the front door of the Court-House, in the city of St. Louis, Mo., at public sale, 3,000 Acres of valuable Pine and Lead Lands, with a first-class New Mill capable of cutting 15,000 feet in daylight, and Houses, Stables, Store, Shop, etc., etc., all in the best order. There are several valuable lodes of lead on said property, and it is thickly covered with Pine, most of which has never been touched. It is 2½ miles from the Iron Mountain Railroad; 65 miles from St. Louis—the nearest Pinery to St. Louis. It will be sold very low, and on easy terms, to close a partnership. At the

Family Reading.

A VISIT TO CHLOE.

PART II.

THE morning sun broke brightly through the heavy bank of clouds which had vailed its earlier rising, turning to gold and purple the mist-wreath which hung over the hill-tops and marked the course of the graceful Farmington. The trees and shrubs from a thousand points of frost-work flashed back and multiplied its rays, until the landscape was too brilliant for the unprotected eye to look upon. But as the day wore on the golden turned to gray. Cold, leaden-colored clouds scudded across the sky, now obscuring entirely the sunlight, and now casting their broad shadows only here and there as they passed on their way. The wind had risen, and the cold nor'wester told of more snow on the morrow, and bade one look well to robes and blankets would they venture far. Such was the day on which the village pastor, having previously received the letter sent to Chloe, set out to do his errand. Up the steep hills his faithful horse bore him unflinchingly, long usage having wonted him even to this, the roughest part of the old mountain country. As they near the summit, let us turn and take a look below. Toward the sun-rising, far as the eye can reach, one vast white garment of unbroken purity covers the earth, except occasionally the dark brown lines that mark the traveled pathways. Upon the hill-tops the "forest sits primeval," or a second growth of almost equal density, while from the beetling rocks adown their sides hang huge stalactites of the purest alabaster, or spotless sheets of fretted marble, which the frost has wrought from out the streams that all the summer sparkle and frolic here. Underneath the shadow of these hills nestles the village with its heavenward-pointing spire, its cemetery where the precious dead are sleeping, its whir of thousand spindles, its ceaseless waterfall, and its hum of busy industry. Is it not beautiful? But 'tis too cold to tarry long—pass on and soon the cottage of poor Chloe meets the eye. It may be pleasant here in summer when the flowers are out, and all about are "shady nooks and sunny spots of greenery," but now it looks bleak and desolate. Time has been busy, and decay has marked its passage. Clapboards swing idly in the wind, and broken panes are left, their places unsupplied. Alas! the hands that used to care for all are heavy, and lie quiet in the grave.

Open the door and enter. Passing a large unfurnished room, where one stoops involuntarily lest the hat should come in contact with the blackened timbers overhead, you stand upon the threshold of the little room, that Chloe's father built for Chloe's own, and which for nearly thirty years has been her boundary of life. The floor is somewhat littered, and it lacks the air of quiet neatness that it always used to wear, for the mother's hand and mother's love that kept it thus have passed away. Still Chloe is unchanged. Many a votary of pleasure might well desire her symmetry of feature, and the quiet gentleness that sits upon her face, the brilliancy of her complexion, and the glossy darkness of her hair. Her person and her bed were ever faultlessly arranged and are so now; farther than this her own immediate supervision fails to extend. At her feet, upon a faded apron spread to keep the quilt from being soiled, is the old family cat, the only link unbroken in the chain of love that once surrounded her.

"I am so glad you've come," she said, clasping her pastor's hand, a tear trembling upon her lashes, "for I am so lonely now, nobody here but Mary," (the Irish woman that the town supplies to wait upon her wants)

"Well, how are you, Chloe?"

"Oh, I have been very sick, but I feel better now. I have been brought very near death a great many times, but I suppose God is not ready for me yet. I used to be so much afraid that I should die and leave father and mother after they got to be so old, and wanted me to look out for them, but God knew best. Still I miss them so much, there is never an hour but I am thinking of them."

"Yes, Chloe, but you have more friends now than any of us, I think. Many, whose faces you have never seen, and some of these, who have been reading your history, have sent you some money into the office of *The Independent*."

"Have they? Why, I did not know of that. I thank them very much, and will love them too, although I do not know their names. I think I shall know them all sometime. Now I can get a great many things for myself, and shall not have to ask the town for them. That *will* be so pleasant. I think they are very kind. It has looked dark in the future sometimes since father died, but lately I have felt sure that my wants would be supplied—just as sure as if I had the money in my hand, though I did not know from whence it would come. That text has been in my mind all the time, 'When my father and mother forsake me, then the Lord will take me up.' I am sure I ought to love God a great deal more than I do."

"I have here a letter for you, Chloe."

"Have you?" she said, in her own sweet, gentle way, and you should have seen the tears coursing one after another down her fair cheek, and the look of gratitude her face assumed as she perused it—have seen her as she folded up the precious bill and placed it carefully away, then as she hid the letter underneath her pillow for her future reading—have seen her as, with trembling lip and faltering voice, she again and again reiterated her thanks to the stranger friends who had thus remembered her. As the pastor turned to leave she said, "Can't you stay with me a little longer, just to make a prayer? It is only once in a long time I can hear any one pray, and it seems so sweet to listen to the name of Jesus."

And thus we left her, and went forth, wiser and better, into the cold, frosty air, and a wish was in my heart that any who, in the possession of life's common blessings, dared to repine, might visit this dear friend and learn to be content. And I wondered, in that great last day, when each shall render up his stewardship to God, the judge of all, if those would be exempt from blame who leave this stricken one to need, while they are reveling in choicest luxuries.

Are there not other Eddies who will pass the cap round their home circle, and send whatever they may get to soothe poor Chloe in her pain and poverty. Let them remember that the Savior says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." E. C. S.

WICKED MEN IN OFFICE.

WHEN will reform come? Never till men of moral worth *wake up* and unite in one solid body, and, in the name of the people, of humanity and justice, sternly demand that no immoral man shall have public promotion. Then, not till then, will seduction, murder, and the like, meet merited punishment in high places. Then, not till then, will law become a terror to evil-doers. Until then, Brooks may assault whom he pleases in the Senate chamber, Key seduce his neighbor's wife and Sickles murder his fellow, under the wing of the United States Capitol.

"Wicked men" in office! How came they there? Not by a power emanating from a Sovereign far above the freemen of our towns, counties, and states. No. "We, the people," have done it, and must be held accountable for our remissness in duty and want of fidelity to ourselves and our country, by that Being on high, who sits in judgment on the motives and works of his creatures here below.—*Vermont Chronicle.*

THE LITTLE EMIGRANTS.

CHAPTER I.

CHARLIE and Hattie Merrill had lived all their lives, till Charlie was ten and Hattie eight years old, in a large city, very much like New York, but about that time their father decided to emigrate to one of the Western states.

It was arranged that Mrs. Merrill should take the children to their grandfather's, in Vermont, while her husband took a journey for the purpose of selecting a home for them, and making preparations for their removal.

The farm he purchased was in almost a wild state, with only a barn and an unfinished house upon it. After buying horses, cows, and other animals sufficient for his farm, he hired a carpenter to complete the house, and left the whole in the care of Ben Harris, a man who was recommended to Mr. Merrill for his faithfulness and good management, and then he went back to join his family, at the old homestead, the house where he was born, and where his white-haired parents were still living in their pleasant old age.

As soon as the snow began to melt and the earliest spring birds to appear, they prepared to set out for their new home.

It is because I think the children who read *The Independent* would like to become acquainted with Charlie and Hattie, and to hear about their new home in that new country, and what they saw and did there, that I write this.

Charlie's grandpapa gave him a little gardenhoe and rake, and some pop-corn to plant, and did up ever so many packages of seeds, and told him how to sow them. Charlie was sure he knew a great deal about farming already.

A few days before they were ready to set out, Aunt Lucy, their father's sister, decided to go with them and spend a year, to the great joy of everybody, and the children in particular, for they were very fond of her; and, then, she always had such beautiful flowers, they thought she could teach them all about making their little garden which their father had promised them, and tell them all they wanted to know about country life. I will not say much about the parting with the dear old people at the pleasant homestead.

It was sad and tearful, as all partings must be where there is to be long time and distance between them and another meeting. I will not say much about the journey by railroad, which took them from the pretty mountain town in Vermont, to that great, flat, busy, bustling city Chicago.

The first day of the journey, Hattie and Charlie were so much excited, and looked out so much, that they were very tired, though it took them a long time to go to sleep at night, on the uneasy, jarring seats. The rest of the way, they contented themselves a good part of the time with nibbling the cakes and apples with which grandmamma had taken care to fill their baskets, and talking about the queer things and people which they saw on the way.

Their father had some business that detained them two or three days in Chicago, but the streets were so muddy that they could hardly go out of doors, and they were very glad to leave; besides, they were now approaching their journey's end, and they were getting impatient.

Their new home was in the central part of Wisconsin, and part of the journey was to be by railroad, and part by stage. This road, the first day, lay through broad, brown prairies, where the snow had all melted, but which had not yet begun to look green.

Charlie thought if the sun was warm enough to melt the snow, it was high time for the grass to begin to grow. He did not quite like to see the farm-houses so far apart on the prairies, either; they looked so lonely.

"I hope," said he, "that we shall have trees on our farm."

"If not," said Aunt Lucy, "you must plant them."

"Oh, but it will take so *long* for them to grow," said Charlie.

The second morning they left the cars and took seats in the stage for the rest of the way; and a heavy, lumbering, jolting affair it was—not at all like the light, rocking, pleasant stage-coach they had been accustomed to see pass their grandfather's door every day. This was just fitted for the muddy, uneven roads they had to travel, and it was as much as Charlie could do, by clinging to his father's coat on one side, and a leather strap on the other, to keep himself on the seat, when the wheels went down into the deep ruts, or struck the small stumps which had been left sticking up in the road.

Toward night a passenger put his head out of the window and said, "The prairie is on fire, just ahead of us."

This was something new to our travelers, and the children were a good deal frightened.

"What shall we do, father?" asked Charlie, and as the stage kept driving on, Hattie began to cry that she did not want to drive through the fire.

"Pho," said the passenger, "it won't hurt you, child—look here," and he lifted her over the seat and let her put her head out of the window.

True enough, there was a prairie on fire, but it was not very frightful. She knew how the picture looked in her geography, and she had expected to hear the flames roaring, and to see men on horseback with cattle, and wild animals rushing by to escape; and here she saw only a broad strip, where the fire had passed, scorched and blackened, and the quiet flame creeping on, very much as fire creeps round the edge of a piece of linen. Sometimes when it met a long tuft of grass, or a clump of dried weeds, it grew frolicksome and leaped into the air and sent up a great volume of smoke, and the next minute settled quietly down again. They all watched it, and thought it a pleasant sight in the gathering twilight.

It was late in the evening before they reached the town at which the stage stopped for the night, and where Mr. Merrill had written Ben Harris to meet them with the wagon which was to carry them to their new home, a few miles distant.

THE WORK OF LIFE.

"Most truly did Theodore Sedgwick say that it is the man of robust and enduring constitution, of elastic nerve, of comprehensive digestion, who does the great work of life. It is Scott with his manly form. It is Brougham with his superhuman powers of physical endurance. It is Franklin, at the age of seventy, camping out on his way to arouse the Canadas, as our hardiest boys of twenty now camp out in the Adirondack or on the Miramichi. It is Napoleon, sleeping four hours, and on horseback twenty. It is Washington, with his splendid frame and physical strength."

Why not say, It is Paul, "in bodily presence weak." It is Timothy, with his "often infirmities." It is Baxter, never robust, never a well man. It is the blind Milton. It is Johnson, bravely carrying through life the weight of a diseased and suffering body. It is Channing, with his frail clayey tenement. It is the pale Amos Lawrence, scrupulously weighing from day to day the slight morsels of coarse bread which alone his debilitated system allowed him to eat. It is Adolphe Monod, uttering on his death-bed and under the pressure of torturing disease, words that shall be a power among men in distant lands and in other generations.

A sound body is a good thing—a blessing to be thankful for and to be preserved; but history is full of the triumphs of the soul over all physical obstacles, including those of weak and shattered frames. If robust health has its advantages, so has the want of it; if there is disability to a certain extent and in a certain form with the latter, the former is beset with its peculiar temptations, and strong men rush to destruction with no sense of their responsibilities. Of what use is a good body, except as the dwelling place of a better soul? What soul, purified, cultivated, filled with the love of Christ, ever failed to shine like a star, and to be a blessing among men, whatever might be the condition of the clod of earth enveloping it? And who does not see that this excellence belongs to a higher and better sphere than Scott's, or Brougham's, or Napoleon's, or Franklin's?—*Vt. Chron.*

TEE INGENIOUS BOY.

"TELL us a story, father, this evening, do."

Mary made this request in behalf of herself and her two brothers—Henry, who was twelve years old, and Andrew, who was only seven; her own age being about midway between theirs.

"Well, what shall it be, a made up story, or a true one?"

"Oh, a true one, if you please, we like those the best."

"But if I tell you a true story, it may not be very wonderful; not near so marvelous as something I could make up; perhaps you will not think it interesting."

"Oh, I know we shall, we always do."

"Well then, as you have chosen a true story, I will give you one that I know was all true. I was a school-master once, and twenty years ago this winter, I was teaching a large school in Michigan. As I was passing around the school-room one morning, I saw a notch that had been newly cut in the desk, just before William C ——. I pointed to it and asked:

"William, do you know who did that?"

"Yes, sir, I did it," he very frankly replied.

"Did you not know that it was against the rules of the school to whittle the desks or the seats?"

"Yes, sir."

"Don't you think the rule a good one?"

"Yes, sir."

"What must be done then?"

"I suppose you must punish me, sir," he said, looking very much troubled.

Now William was about ten years old, was one of my very best scholars, a very bright and generally obedient boy. He did not own a pocket-knife, but had that morning borrowed one at home, and the temptation to try it on the new desk before him had proved too much for him. But his frankness in confessing his fault and condemning himself, added to his general good character, made me wish, if possible, to avoid punishing him. Yet how could I avoid it without appearing partial to William? The school-house was a new one, and I was anxious to leave it in good order at the end of the term. I turned the matter over a moment in my mind, and then said to him:

"William, I can't bear to think of punishing you, for you are one of my best boys. But what can I do? If I let you go unpunished, how can I enforce the rule? And if that rule is disregarded we shall have a sorry looking school-house when spring comes."

"I know it will be so, sir," said he, looking more disconsolate.

"But is there no way that I can let you go and still save the desks?"

"I don't think there is, sir."

"You may lay aside your books and think about it for a while, and see if you cannot contrive some way, and I also will see if I cannot find one."

I turned away and engaged in other duties for some time, and then came back to him.

"Well, William, have you thought of any plan to save the necessity of that punishment?"

"No, sir, I cannot see how you can do anything else with me?"

"Well, I have devised a plan which possibly may succeed. The boys are now to take their recess; and if, while you are out with them, you can induce them to pledge their word and honor that they will not whittle the seats or desks if you are not punished, I can let you go."

William seemed very little encouraged by this proposition. He evidently doubted whether the boys would give such a pledge. I stated the plan in presence of them all, and then gave them their recess. As I afterwards learned, William had not courage to ask anybody for the pledge, but one of the older boys gathered them all around him and made a stump speech in William's behalf. "Boys," said he, "we don't any of us want to see Will whipped, and we can prevent it by just giving our word and honor that we won't whittle the school-house. Now what do we want to whittle the school-house for? I'd rather have a good smooth desk before me than one all cut up, and so had any of you. Besides, *we* ought to have some pride in keeping the house decent, as well as the master. In giving this pledge we only *promise* not to do what we ought not to do any way. If we don't give it, Will must be whipped, and then if we cut the desks we shall be whipped with him. For my part, I am for giving the pledge with all my heart—who votes aye?" He then put it to vote, and every one shouted "aye."

William came in with the cloud gone from his face, and said that the boys had all given the pledge. Others confirmed his report, so I dismissed him to his seat, and I was as glad as he at the success of the plan.

"But father," interrupted Mary, "did the boys keep their promise?"

"Yes, that they did, like real men of honor. I did not have to speak again on the subject during the whole winter, and in the spring you could not find on the desks, besides that one notch, anything worse than pin scratches."

"I guess," said Henry, "they obeyed the rule better than if you had whipped William for breaking it."

"Yes, I have no doubt they did; but what do you think made them?"

"I guess," said Mary, "it was because they thought more about the rule, and saw how good and reasonable it was."

"And I guess," said little Andrew, "that they loved you more when they found out that you didn't want to whip them."

"I think, also," said Henry, "they felt glad to have you trust them like men, as you did when you asked William to get from them a pledge on their honor."

"Yes, I suppose all these things helped them to be obedient. You know that God helps men to obey his law by making them see, in the death of his Son, how important and holy the law is; how much he loves men, and how unwilling he is to punish them, since he gave his Son to die that they might not be punished; and then when they sincerely repent, he forgives them, and treats them as his own children."

LORD JOHN RUSSELL ON WASHINGTON.

THE first volume of "*The Life and Times of Charles James Fox*," by Lord John Russell, has just appeared in England. The London papers say his Lordship has dealt with his subject in a fragmentary, almost incoherent manner. His first volume is a commentary, and little more. As a commentary, however, it is characteristic, and the concluding passage is, perhaps, the most characteristic of all:

"Before taking leave of the American War, a few words may be allowed on a topic where there can be little difference of opinion. George Washington, without the genius of Julius Cæsar or Napoleon Bonaparte, has a far purer fame, as his ambition was of a higher and holier nature. Instead of seeking to raise his own name or seize supreme power, he devoted his whole talents, military and civil, to the establishment of the independence, and the perpetuity of the liberties of his own country. In modern history no man has done such great things without the soil of selfishness or the stain of a groveling ambition. Cæsar, Cromwell, Napoleon, attained a higher elevation, but the love of dominion was the spur that drove them on. John Hampden, William Russell, Algernon Sydney, may have had motives as pure and an ambition as unstained; but they fell. To George Washington nearly alone in modern times has it been given to accomplish a wonderful revolution, and yet to remain to all future times the theme of a people's gratitude, and an example of virtuous and beneficent power."

TIME.—Time is like a river, in which metals and solid substances are sunk, while chaff and straws swim upon the surface.—*Bacon.*

Agricultural Selections.

To Kill the Plum Curculio—*The N. Y. Observer* advises the following application, as fully tried and effective:

"To one pound of whale oil soap, add four ounces of flour of sulphur. Mix thoroughly and dissolve in twelve gallons of water.

"To one half peck of quicklime add four gallons of water, and stir well together. When fully settled, pour off the transparent lime water, and add to the soap and sulphur mixture.

"Add to the same, also, say four gallons of tolerably strong tobacco water.

"Apply this mixture, when thus incorporated, with a garden syringe, to your plum or other fruit-trees, so that the foliage shall be well drenched. If no rains succeed for three weeks, one application will be sufficient. Should frequent rains occur, the mixture should be again applied until the stone of the fruit becomes hardened, when the season of the curculio's ravages is past."

Churning in Three Minutes—A new machine for making butter is on exhibition at 526 Broadway, (basement, entrance on Spring street.) It is composed mainly of two metallic rollers, fitted closely to each other in a horizontal position. A hopper above them receives the milk, which passes down between them as they are rapidly revolved by means of a crank, and falls upon a dasher more slowly rotating below. One person is thus employed pouring in the milk, at the rate of a gallon or so per minute, while another turns the crank—though this might be done by water or any other power. When the milk has all been turned in, the churning is substantially done, though the motion is continued a minute or so longer to gather the butter. A little cold water is then poured in, and the butter taken out, ready to be worked—the whole operation being concluded in three or four minutes. The butter is said by those who have used this churn to be decidedly superior in quality to that made in the old way, while its quantity is likewise improved. The buttermilk is just pure sweet milk, more palatable than ordinary skim-milk, and we judge it more valuable as food. In the West, where cool milk cellars are scarce and pans not overabundant, this churn would seem indispensable, while it must everywhere reduce the cost of making butter and of fitting up a dairy. Daniel Johnson is the inventor.

New Floor-Covering Material.—The production of a good, durable, and cheap covering for floors, embracing the advantages of softness and elasticity, has long been sought for. *The London Mechanics' Magazine* states that a very original material for floor covering has recently been patented by Mr. Dunn, a member of C. Goodyear's India Rubber Company, London, which meets all these conditions. It consists of a composition of cork, flock, cotton, wool, and other fine fibrous materials of various colors, mixed with india-rubber. These are spread on a canvas back and embossed. The result is a material of great permanence and beauty, having all the softness of a carpet, with the elasticity and noiseless tread which constitute the beauty of a real "velvet-pile Brussels."—*Scientific Amer.*

Ventilating Public Rooms.—Dr Hall recommends the following plan on this subject, as it exists in one of the New York churches: "A thermometer is kept about five feet above the floor, about half way between the door and the pulpit. The heat is made to reach fifty-five degrees of Fahrenheit at the time the service is about commencing. With the same heat in the furnace, it is raised to sixty by the warmth imparted from the bodies of the congregation. The fires are not built, as in country churches, on Sabbath morning, but early on Saturday morning, and are kept pushed for twenty four hours, with a proper opening of doors and windows to secure a thorough airing of the whole building. If the weather is intensely cold, the fires are built early on the Friday morning preceding the Sabbath. In the summer time the doors and windows are opened at daylight to let in the cold air, and at ten are closed to keep it in. Thus, by these simple arrangements, the building is delightfully cool in midsummer; while on a zero day, we have the soft and balmy warmth of a Southern clime."

Foreign Miscellany.

Suiss Intolerance.—Mr. Kruezer, an Independent minister at Berne, was sent for to visit a student who was seriously ill. After two long and interesting conversations with him, the young man declared with tears that he reproached himself for having been ashamed of his Savior, and, having shrunk from confessing him openly in the presence of his companions; and shortly after he died in the peace and full assurance of pardoning mercy. Mr. Kruezer drew up a short account of these conversations, to which he added a serious appeal to their consciences, and sent it by post to the 170 students of the University of Berne. Their only reply was a published protestation, in which, with insulting language, they reviled the idea that their departed friend had any tendency to Methodism. The father of the young man, who had not only received Mr. Kruezer with kindness, but had testified his gratitude for his visits, now fearful of the reproach of Christ, turned against him, and joined the students in their abuse, as soon as the matter became public. Mr. Kruezer is a young man recently placed at Berne, and having no official position, felt doubly the bitterness of this unmerited attack. But in his hour of need he was not left alone; the American embassador, Mr. Faye, a Christian, already known by his deeds, published a statement in contradiction, in which he demonstrated, with the precision of a diplomatist, that the weight of evidence was favorable to Mr. Kruezer, who had acted with courage and tact as a true disciple of the Lord Jesus, and had only fulfilled a sacred duty in doing so. Surely this testimony to the truth will have its blessing. With the open hatred to the Gospel thus displayed in the National Church at Berne, you can imagine what extreme need there was for an Evangelical movement. It now extends not only in the city, but in the mountains or overland. Colporters and evangelists are sent into the country districts, and schools are prospering, and by the grace of God a rising generation is being taught to revere his sacred name. A larger building for the boys' school was much required by our friends at Berne, a kind friend who bought a house for the purpose, having four large rooms adjoining each other. A small periodical called *Der Christ* (*The Christian*) has reached a circulation of 2,000 copies, and thus by one means or another the Christian husbandman is preparing his field for the harvest.

Cricket—The present magnificent weather has set the lovers of cricket upon the move, and we hear of great preparations for the ensuing season. A list of thirty two matches has been made, the majority of which are to come off at Lord's and the Oval at Kennington. The campaign will be opened on the 13th of May with a match between the United All England Eleven and Sixteen of Manchester, for the benefit of the late Hunt's widow and family, to be played at the Old Trafford Ground, Manchester; the two most important matches of the season are fixed for the 6th of June and the 4th of July, the All England Eleven *v.* the United All England, for the benefit of the Cricketers' Fund. Numerous new clubs are springing up about the metropolis. A meeting of the Sussex County Cricket Club will be held on Thursday.

A Prolific Mother—A woman died recently at Caen, in Normandy, over whose grave a tombstone has been placed, with this inscription: "Here lies Gabrielle Moulleron. She had at her death three hundred and sixty seven children, born in lawful wedlock. She was married but once."

She was the mother of	16	children.
Grandmother of	114	"
Great-grandmother of	228	"
Great-great-grandmother of	9	"
	367	"

The "Vestiges of Creation"—We are at length enabled to state, upon evidence of the highest authority, that the author of the celebrated "Vestiges of the Natural History of Creation," first published in 1844, and which has since gone through several editions, was the late Mr. George Combe, who died about a year ago. The authorship of the "Vestiges," after having been attributed to various persons, as the late Lady King, (Lord Byron's "Ada, sole daughter of my house and heart") Dr. Carpenter, Lord Brougham, etc., was at length almost universally laid at the door of Mr. Robert Chambers, who, however, had nothing to do with it further than he may have loooked over some of the proof-sheets; in which case Mr. Page's assertion that he was requested by Mr Robert Chambers to correct the proof-sheets becomes intelligible.—*Critic.*

Sardinia—A staff physician in a Sardinian regiment writes in a private letter:

"War and nothing but war, is spoken, felt, and wished here. The Bourbons, Hapsburgs, and Popes have misruled this paradisian country long enough to which every twentieth man is a priest, soldier, or spy. The Israelites especially have good cause to desire a change of affairs in Italy. Driven from Naples and Sicily, oppressed in Rome, and under the limitations of a concordat and exceptional laws in Austrian Italy, they look upon Sardinia as the only Messiah for Italy. They pray for war, and are willing to pay for it and to fight. In my regiment are ninety-four Israelites; two of them are lieutenants, one captain, one physician, and four work in the office of the regiment. The child of Mortara opened the eyes of a thousand conservatives in Rome and elsewhere. It is evident that a civilized society cannot be governed by canon laws, and cannons must decide the fate of the canon law in Italy.

Prayer-Meeting in France—An interesting letter from Cannes, dated December 29, 1858, gives an account of meetings for prayer among the English residents and the native Protestants. They are held in the chapel built by Admiral Pakenham every Tuesday morning, each meeting lasting for an hour. "Truly delightful," says the writer, "has that hour seemed. Every time it has been with regret that I have seen the minute-hand approach the number of twelve on the dial. The meetings have always been conducted in the same simple way, pauses intervening now and then. There were objections to the usual way of calling on persons to pray, and, therefore, the meeting has been left in this way very much to take its own course. Those who have hitherto engaged in prayer have been Admiral Pakenham and the Rev. Mr. Douglas of the Free Church of Scotland, Mr. Evans of the Church of England, M. Napoleon Roussel of the Free Church of France, M. Espinette of that of the Brethren, Professor Chapui of the Swiss Free Church, and M. Boucher, pastor of the French congregation at Aix-en-Provence. The prayers have been in French or English, according to the convenience of the speaker."

India.—Travancore has been the scene of serious caste disturbances. The population is composed mainly of two classes—the Soodras (Nairs) and the Shanars. The former are the chief land-owners, and monopolize nearly all offices under the Sircair, to none of which is a Shanar, however intelligent, ever admitted. As a body, though no doubt there are a few honorable exceptions, the Soodras are proud, oppressive, corrupt, and cowardly; ignorant in the extreme, scarcely ever leaving their own district, and treating the lower castes with great insolence and tyranny. On the other hand, the Shanars have been for years increasing in intelligence, wealth, and general respectability. Many have availed themselves of the education offered them, and many have put themselves under regular Christian instruction. In Southern India it is the custom for low caste females to go naked from the waist upwards, and the Soodras have thought themselves justified, under the terms of the recent proclamation, in attempting to force Christian women of the Shanar caste to conform to the general practice. The attempt was very properly resisted under the advice of the missionaries, and the consequence is that many of the mission-chapels have been burnt down, and an attempt made to strip Shanar women in public. The resident's bungalow at Nagercoil, some houses of Shanars at Tittoovilly, north of Nagercoil, amongst others that of the resident's gardener, have also been burnt. But the worst affair that has happened is the burning down of between seventy and eighty houses inhabited by Roman Catholics, at Kotar, near Nagercoil. A woman and her child are said to have perished in the flames.

Religious Education in the Government Schools, Ceylon—The Ceylon papers mention that the dispute as to the religious character of grants in aid, which has for some time raged in the island, has been decided. The following are the rules adopted:

"1. In every school aided by a grant the first hour of tuition in each day shall be devoted to religious instruction, which shall be confined to that hour. 2. If any parent or guardian object to the attendance of a child during that hour, he shall intimate such objection to the teacher, and the attendance of the child shall not be insisted upon. 3. The religious instruction shall be confined to the truths received by Christians of every denomination, and shall comprise the Lord's Prayer, Ten Commandments, and Apostles' Creed, together with the daily reading of the Bible."

The Rev. C. G Finney.—This eminent revivalist is successfully prosecuting his evangelistic labors in the town of St. Ives, Huntingdonshire. Three of the largest chapels in the town have been placed at his disposal, to be occupied in rotation on Sundays, and a large room was engaged for the week night services. Mr. Finney has occupied each of these three places of worship on two successive Sundays, and on four week evenings for five weeks in succession he has preached in the large room. The meetings have been well attended, both the chapel and the large room being crowded at every service. The results have been most gratifying. Mr. Finney is coming to London to carry on a series of services in connection with the Rev. C. H. Harcourt's chapel in the Borough road.—*Lond Pat, Feb. 24th.*

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For six months, or payable on thirty days' notice ..... 4 "
Payable at 5 days' notice ..... 3 "
Deposits may be made and withdrawn at any time, and will be entitled to interest for the whole time they may remain with the Company.
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Surplus, over 200,000
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JANUARY, 1859.

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CITY OF NEW YORK,
OFFICE, NO. 18 WALL STREET.
STOCK CAPITAL, (all paid in, and securely invested) $500,000 00
Assets, Jan. 1, 1859 ..... $35,227 59
Liabilities 16,745 71
Insures Buildings, Merchandise, Household Furniture, Rents, Leases, and other Insurable Property, at the rates charged by other solvent institutions.
☞ THREE-FOURTHS of the net profits of the business of this Company are divided annually to holders of its policies, in Scrip bearing interest, and such profits carefully invested for the additional security of the insured, until the fund thus accumulated shall have reached the sum of $500,000, making the Cash guarantee of the Company $1,000,000; and thereafter, the Scrip will be redeemed as rapidly and to the extent that the profits accruing to the policy-holders exceed the sum of $500,000.
First Annual Division to Policy-Holders, declared July 9, 1857 ..... 33½ per cent.
Second " " July 8th, 1858, 50 "
Third " " will be declared July, 1859.
GEO. T. HOPE, President. H. H. LAMPORT, Secretary. 529-541

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COMMONWEALTH BANK BUILDING,
Corner Nassau and Pine Streets, ... New York.
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AGAINST LOSS OR DAMAGE BY FI
ON AS FAVORABLE TERMS AS THE
Perfect Security of the Assured Will Al
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DAVID JONES,	PHILIP TILLINGHAST.
540tf	

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Dividends Paid 1,161,52
Losses Paid 1,946,49
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OF THE
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OF NEW YORK,
No 31 Nassau street, opposite the Post-Office
JANU

nd Traders' Fire Ins. Co
2½ WALL STREET,
F THE REPUBLIC BUILDING.
.....$200,0
ANY INSURES PROPERTY O
SS OR DAMAGE BY FIR
FAVORABLE TERMS AS THE
y of the Assured Will Allo
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ARD, Secretary.
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AARON ARNOLD,
PHILIP TILLINGHAST.
AL BENEFIT LIFE INS. CO
ICY NO. 11 WALL ST.
Inst, 1859.....$3,001,929 3
.....1,161,527 0
.....1,946,499 1
NY OFFERS ADVANTAGES U
any other, among which are annual
dividends in cash, loans of one-half o
life policies.
per cent has just been declared (Jan.
paid two life premiums.
all necessary papers furnished (with
tion to the undersigned agents in New York
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ey. JOS. L. & J. P. LORD, Agents
EW YORK
e Insurance Co.
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$210,000, with a large Surplus
es promptly adjusted and paid.
NY CONTINUES TO INSUR
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ANNUAL REPOR
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n Life Insurance Co.
OF NEW YORK,
street, opposite the Post-office.
JANUARY 1, 1859.
.....$100,000 00
352,509 19 352,509
235,461
16,168
2,618 15
270,817 13
42,376 49 321,811
$924,981
DISBURSEMENTS.
88,577 08
43,013 68
27,031 48
59,721 75 215,346
ASSETS.
Property
293,981 99
292,057 88
ums in course
61,319 21
5,086 00
30,706 25
7,387 59
12,992 98 708,686
$924,01
Secretary. N. D. MORGAN, Pres't
ELSIOR
URANCE COMPAN
ASSETS.....$270,000.
BROAD STREET, NEW YORK.
and damage by fire, all kinds of prope
RENTS and LEASES.
EUGENE PLUNKETT, Pres
Sec. 499-48
FFICE OF THE
LANTIC
surance Company
NEW YORK, January 24, 185
ERS, IN CONFORMITY WI
the Company, submit the following Sta
the 31st December, 1858:
Balance Books, from 1st Jan
of December, 1858.....$3,712,87
ums made from 1st January,
1,178,10
Premiums.....4,890,97
ceived upon Life Risks, now
discontinued with Marine
from 1st January, 1858, to
3,494,61
ceived.....$1,593,638 11
and Expenses.....495,923 19
following Assets, viz.:
ities, of the State of New
New York City Banks.....$1,830,65
Stocks, Bonds, and Mortgages,
882,50
200,00
Bonds and Mortgages,
175,50
Bond Account.....2,020,00
Premium Notes.....104,00
Assets.....$9,222,10
the outstanding certificates of pro
ed by the Company, for their legal representa
ty, on the 31st January next.
Two Million Dollars of profits
the 1st day of January, 1859, to the
ers thereof, or their legal rep
ereof, on the 1st day of February next.
ich the same were ascertained.
Company will be entitled to receive
ertificates will be issued on and
February next.
ompany, ascertained from the
ness of January, 1858, for
ed to.....$7,353,0
January, 1858, to 1st Jan
1,30
ed.....$9,013,0
ed in 1858, and 50 per cent. of
have been redeemed by cash
5,87
with this Company, on 1st
$3,13
By order of the Board,
W. TOWNSEND JONES, Sec'y.
Trustees.
Cooke, A. A. Low
Phelps, William E. Dodge,
Barstow, Dennis Perkins,
Pitts, Joseph Gaillard, Jr.
do S. Suarez, William Wood,
M. Wiley, J. Henry Burgy,
S. Mott, Cornelius Grinnell,
Nicoll, Henry O. Brewer,
n J. Henry, Watts Sherman,
G. Hobson, Edward R. Bell,
Lane, E. E. Morgan,
Bryce B. J. Howland,
Sturgis, Jr., Benj. Babcock,
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31 Pine street,
ESTERN BUILDINGS).
PITAL $200,00
ted on Bond and Mortgage,
on the most favorable terms
JOSEPH WALKER, Pres't.
Sec'y.
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Judge Johnson delivers a dissenting opinion, in which Judges Denio and Grover concur.

MR. BARNES ON THE PRESS.

REV. ALBERT BARNES, in his late discourse upon "Life at Threescore," makes some valuable remarks upon the duty of ministers to use the press for the propagation of the Gospel. So far from being diverted from their pulpit and parish labors by contributing to the religious literature of their time, ministers who wisely use the press are thereby invigorated and enlarged in all their work. As to the *time* required for making books or contributing to reviews and newspapers, Mr. Barnes can speak authoritatively, from his own experience. The following is his testimony:

"Manuscripts, when a man writes every day, even though he writes but little, accumulate. Dr. Johnson was once asked how it was that the Christian fathers, and the men of other times, could find leisure to fill so many folios with the productions of their pens. 'Nothing is easier,' said he, and he at once began a calculation to show what would be the effect in the ordinary term of a man's life, if he wrote only one octavo page in a day; and the question was solved. The result in thirty or forty years would account for all that Jerome, or Chrysostom, or Augustine, that Luther, Calvin, or Baxter has done. In this manner manuscripts accumulated on my hands, until I have been surprised to find that by this slow and steady process, I have been enabled to prepare eleven volumes of commentary on the New Testament, and five on portions of the Old Testament, and that the aggregate number of volumes of commentary on the New Testament which I have thus sent abroad, is more than four hundred thousand in our own country, and I suppose a larger number abroad."

Think now, of the good accomplished through the influence of Mr. Barnes's notes upon the pulpit and the Sabbath-school, not only in this country but in every Christian nation. These notes, imperfect as they may seem in the present stage of Biblical criticism, were the first commentary which fairly brought the results of philology, archeology, geography, and physical science, in connection with the devout study of the sacred text, within reach of the mass of Christians. These notes may be found in the valleys of Wales and of Switzerland, giving to the humble cottager in his own tongue a new light upon the Word of God. And yet they were produced in the regular course of a long and faithful ministry, which has suffered no privation of time or value because of these incidental labors.

Some of Mr. Barnes's contributions to Reviews, his essays, lectures, and addresses upon special occasions, will rank among the standard and permanent theological treatises of our time. Take for example his Introduction to Butler's Analogy, and his recent essay on the Atonement. The secret of doing so much and so well, is very simple. It is *to combine systematic and industrious labor, with variety in the subjects or objects of labor.* Thus the press helps the pulpit, and the pulpit the press.

On a review of his own course, Mr Barnes says with solemnity and weight:

"I shall depart from the world when my allotted time comes, with an impression constantly increasing, of the value of the press, and especially of its value as an auxiliary in spreading abroad the truths of the Gospel of Christ. Its importance as an aid in diffusing truth is not yet fully known, and is not appreciated as if should be by ministers of religion. Without departing in any manner from the proper work of the ministry; without leading them in any way to neglect the preaching of the Gospel, or their proper pastoral duties; and with no purpose on their part to make it a source of fame or emolument, it seems to me now that much may be expected by the church at large from the large body of educated men in the ministry, who by their training, their talents, and their position, have so much power to influence the minds of men through the press."

THE LATEST NEWS.

Foreign.

Arrival of the New York.

The steam-ship New York, which left Southampton on the 22d ult, arrived Tuesday morning. Her reports are more pacific as to the Italian question, the Emperors Francis Joseph and Napoleon consenting to refer the subject of the affairs of Italy to a Peace Congress, in which England and Prussia would be represented, and which would assemble in London, Berlin, the Hague, or some other neutral point. To judge from the tone of the money markets of London and Paris, this report was generally believed, and the hope of peace was in the ascendant. At the same time, however, the armaments and the movements of troops were proceeding with undiminished energy, in France, Italy, and Austria.

A number of the Italian exiles had reached London, and were received with immense enthusiasm. Lords Palmerston and John Russell taking part in arranging the meetings.

Lord John Russell's resolutions, amendatory of the Government Reform bill, led to an animated debate, in the course of which Lord Stanley made a brilliant speech in reply to the old Whig leader.

Domestic.

Peace with Paraguay.—We are happy to announce the final settlement of our claims on Paraguay, without the firing of a gun. President Lopez has agreed to pay an indemnity to the family of the man killed on board the Water Witch, and to the American company of which Mr. Hopkins was agent. This settlement was brought about in no small degree through the friendly offices of President Urquiza of the Argentine Confederation.

Elections this Week—Connecticut.—The Republican majority will be about twenty-five in the House. The Senate will stand twelve Republicans to nine Democrats.

Buckingham, for Governor, will have about twenty-five hundred plurality in the state.

The Republicans elect their Congressmen in the First district by 65, Second district over 300, Third district over 500, and the Fourth district by about 800. The triumph of the Republicans is complete.

Michigan.—The returns indicate the election of George Martin, the Republican candidate as Chief Justice of the Supreme Court, by over 10, 000majority. The Republican gains in Detroit since last fall are nearly 800.

Missouri.—The city election of St. Louis gave Filley, the Republican candidate for Mayor, 2,500 majority over Bogy, Democrat, and 4,500 over Wyman, American. The Republicans have also elected their whole city ticket.

Commercial and Financial.

Usury Laws.

The following bill is now before our Legislature for their consideration, and we hope it will speedily pass without opposition. We cannot see how any *sane* man can object to it. There are some grandfathers left yet in a few of the "rural districts," who believe in "freedom" in selling corn, potatoes, turnips, and everything except money lending. What do the old gentlemen *now* say about *seven* per cent. as usury, when money goes a-begging at four or five! It is a poor rule that don't work both ways. A demand loan to-day by any city bank on Government stocks at seven per cent., would be *usury* morally, if not *legally.* None of these old fogies, personally, would object just now to a four-per-cent. loan, in case they were in want. Money is dearer at that rate than it was during the panic at *four per cent. per month*, for the simple reason that more could be made out of it then, even at that high rate, than now, upon present easy terms. We most earnestly beseech our law-makers at Albany to put this matter through. There has been *talk* enough about it. *Pass the bill!!*

The following is the proposed act alluded to:

SEC. 1. No grant, transfer, bond, note, bill of exchange, contract or agreement, or loan or forbearance of any money, goods, or things in action, except such as are enumerated in the second section of this act, shall be void, or its legality impaired, by reason of any paying or receiving, or agreeing to pay or to allow such rate of interest as the parties may agree upon.

SEC. 2. In all cases of loans upon bond and mortgage, and of Banks and other moneyed institutions, and in all cases where the rate of interest is not specified, the interest shall continue to be at the rate of seven dollars upon one hundred dollars for one year, and at that rate for a greater or less sum, or for a longer or shorter period.

SEC. 3. Any party violating the provisions of foregoing sections shall forfeit the whole of the interest and usury received or agreed to be paid.

SEC. 4. No higher rate of interest than is specified in the second section of this act shall be charged on any judgment after the date of the rendition thereof—rendered in any of the Courts of this state, although such judgment may have been founded upon a writing stipulating a higher rate of interest.

SEC. 5. So much of Title 3, chap. 4, part 2, of the Revised Statutes, and so much of the Laws of 1837 as are inconsistent with the provisions of this act, are hereby repealed.

SEC. 6. This act shall take effect immediately.

London Joint-Stock Banks.

These banking institutions are rapidly assuming an importance approaching closely upon that of the Bank of England. There are at present nine of them. The first of them was only established as late as 1834, and the last in 1856. Their united capitals amount to £3,972,600 sterling; and their accumulated guarantee fund to £767,604—while their deposits amounted in 1858 to the large sum of £39 583,230 sterling. The private deposits of the Bank of England—that is, all deposits but those belonging to the Government—are less than £15,000,000 sterling. The joint-stock banks are thus seen to be preferred by the mass of merchants and traders to the Bank of England. The banking houses—consisting of individual firms—are more numerous, and have also larger deposits than the Bank of England, but they are not required to make any returns. This preference is determined by the practice of the joint-stock banks to allow interest on deposits, which the Bank of England does not do. The great progress made by the five leading banks within the last ten years is shown as follows:

Banks.	Current and Deposit Accounts. 1848.	1853.	1858.
London and Westminster	£3,089,650	£6,209,540	£11,453,815
London Joint-Stock	2,328,056	5,010,623	9,357,722
Union, of London	2,644,728	4,878,731	10,146,365
London and County	1,354,750	3,417,130	4,264,126
Commercial, of London	406,317	1,286,824	992,884
	£9,823,390	£20,812,848	£36,146,912

Their business has nearly quadrupled in ten years.

The following is a statement of the capitals and liabilities of each of the nine London joint-stock banks by their recent returns of their condition in 1858:

Banks.	Year founded.	Capital paid up.	Current and Deposit accts.
London and Westminster	1834	$600,000	£11,453,815
London Joint-Stock	1836	600,000	9,357,712
Union Bank of London	1839	600,000	10,146,365
London and County	1839	300,000	4,264,126
Commercial Bank of London	1839	300,000	992,884
City Bank	1855	200,000	1,740 747
Bank of London	1855	300,000	1,300,202
Unity Bank	1855	172,650	105,7 8
Western Bank of London	1856	200,000	278,951
Total		£3 976,650	£39,583,230

The large amount of the deposits, which is ten-fold that of the capital, indicates that the amount of loans and discounts must be very large, but of these no returns are given. These institutions have, by the large business they have attracted from allowing interest on their deposits, inspired a great deal of jealousy on the part of other banks, but no distrust on the part of the mercantile community, which is glad to avail itself of such institutions, by which a profitable employment is found for spare or surplus funds. It has been said "that the necessity of using these deposits has been one of the chief causes of the extensive and almost indiscriminate credit which prevailed prior to the crisis of 1857." But it would appear that on the contrary these institutions have furnished one of the best antidotes to it. "In the first place," (we quote from *The London Economist*) "if they had been guilty of a reckless business, that would have been seen by the character of their accounts and assets when the crisis overtook them; as was the case with those of the Western Bank of Scotland, and the Borough Bank of Liverpool. But so far from this being the case, it is now ascertained that, as a whole, the joint-stock banks of London suffered less loss by the crisis than any other class of banks in the kingdom. Indeed, their losses cannot be said to have exceeded what might have been expected in the most moderate of ordinary years. Again, as to leading to undue speculation, *the fact of a medium of investment being at all times open to the public for spare money, at however moderate a rate of interest*, is by far the best antidote to fraudulent attempts to get up bubble companies. And the experience of the last year justifies this conclusion, for never before was there a period when money was so abundant and so cheap, and when at the same time all attempts to excite speculation so signally failed."

Food and Clothing.

The one remarkable feature common to the United States and to Europe, in their commercial position, is the very low price of grain. Wheat is lower in London than at this time last year. The last advised quotation is 40s 10d. per quarter. In New York Western wheat sells at $1 50@$1 75 per bushel, and this is too high to admit of export to England, which can be supplied cheaper from Russia and elsewhere. These low prices of food are really the riches of the world, so that real riches are not always measurable by price or money value. The laborer is better fed in Europe at low wages than here at higher wages, which gives the manufacturing interest there a great advantage. The cheapness of food has also a very strong influence on the money markets of Europe, independent of all other circumstances. An incipient scarcity of food always tells adversely and quickly in money circles. Capitalists and financiers watch closely the varying prices of food—the most necessary article of production, and which must be obtained from distant points at any price, if not obtainable at nearer. And large imports of grain preclude in a great degree a large import of other products, for when grain and flour are high in price, the consumer has less to spend on other things. The abundance of food, therefore, enables the laborer to obtain more of other things, but more especially clothing,—cotton goods in particular—than if food were not abundant in supply.

The condition of the laboring classes in England and on the continent of Europe is therefore comparatively good; being thus able to purchase cotton and woolen goods. Cotton, notwithstanding a large supply, is rising in price, the consumption being unprecedented. The advices by the Asia indicate an extraordinary demand for cotton goods to ship to India and China. Buyers even for Germany and the Mediterranean, it is said, are extending their engagements. New cotton mills in England are rapidly multiplying, and are stocked with the most recently-improved machinery. The large crop of cotton in this country will be all wanted for immediate consumption before the close of the season, and little stock be left behind. The active home and foreign demand for cotton goods in England is raising her manufacturing power at a rate of increase previously unknown, in spite of the check to enterprise in some directions from the state of things in Italy and the expected war. The permanence of an easy money market is more dependent on the low price of food than on any other circumstance. War itself is not so exhaustive of capital; for war narrows its employment, and leaves it to accumulate. A scarcity of food furnishes employment of it, in seeking food supplies for foreign and distant markets. The spring seems to have opened well both in Europe and on this continent, and looks well for early crops, if no relapse into wintry weather takes place. Our advices from the interior are all favorable at present, but it is too early to form any opinion. Any failure of importance in the raising of crops will tell at once on our money market, but this cannot be known for months to come. To the next harvest, then, all particularly look with attention, as on that depends the character of future trade. Our own selfish interests would be best served by plentiful crops here, and a scarcity in Europe, but then less cotton would be wanted for shipment. The consumption of cotton in this country is very large this year. For the period since the 1st of September our spinners have bought 530,000 bales, against only 167,500 last year; and 471,323 bales in 1857 for a similar period. The exports to Europe thus far this season are 1,600,425 bales, against 1,237,625 last year. The receipts are already 3,037,549 bales, against only 2,122,160 bales in 1857–'58, and prices are ¼c. per lb. lower—New Orleans "Fair" being now 12¼c, and in March, 1858, 13½c. The manufacturers are stimulated by a rising demand for cotton fabrics, the stocks having run out and more goods being called for. The extended fields for consumption in China and India, to which we shall soon add Japan, is having an immense influence on the cotton supply, and while low prices of food prevail, enabling laborers to clothe themselves more freely, the impetus of active consumption on supply will continue.

Foreign News.

The advices from Europe indicate that the diplomatists are playing out their last cards, and that the denouement must shortly come. That the result of all will be war, seems clear to the minds of the best political thinkers. The opening of spring is the best time for its commencement, and the approaching crisis is looked forward to with both hope and fear, but with a preponderance of hope. The slight advance in the English consols advised by the Persia, is the result of England's own internal position—the increasing savings of the industrial working classes, the low price of food, and great plenty of work, enabling them to save so as to tell in the aggregate; while the commercial interchange of the continent of Europe is rather checked by the fear of war and the multiplication of soldiers. The Napoleonic policy seems to be dominant, and will, by war or otherwise, force itself on Italy. The expectation is that any change there will be for the better. The Italian exiles take part mostly with Sardinia. The cry will arise for the expulsion of Austria from Italy, and the downfall of the Bourbon house at Naples. It is Austria, Naples, Tuscany, Modena, and the smaller states, with the Pope himself as a temporal sovereign, against Sardinia, France, and the nationality of all Italy, as represented by a majority of the liberal Italians. Germany will probably stand aloof, as Austria is attacked only as an Italian power, and not as a German one; and Russia and England will look on. Commercially, the war will tend to benefit American interests, though not to a very great extent; but emigration of labor and capital will be stimulated hither from the European continent. The European Congress, which is announced by the last mail as having been agreed to, is a step in favor of the Napoleonic policy, as it subjects Austrian rule in Italy to the decision of the five leading powers—the only alternative being war.

There has arisen a large demand again for silver to be shipped to the East, partly on account of the recent Indian Government loan, and this has caused a brisk movement of gold from England to the Continent in exchange for the silver.

Mr. Chevalier, the well-known political economist of France, has written a pamphlet, translated by the equally known Richard Cobden, of England, stating that gold must shortly materially fall in value from its great production. Hitherto the fall has been prevented by the change from a silver to a gold currency in France, and the continued demand for silver for the East continues the substitution of gold for silver in other European countries. But this Mr. Chevalier thinks cannot go on much longer. It is a fact, however, glaring enough, that gold has not fallen in value generally with other productions—not even with silver. It being an article of universal demand, that demand increases with every increase of its production. The wants of India and China call for incessant supplies of silver, which are mostly obtained by the instrumentality of gold; and the increase of trade and commerce, and of production of every useful consumable article, call for the employment of more and more gold. Gold stimulates everything—production itself.

Money Market.

The market continues well supplied with money on demand at 4 to 5 per cent. The transactions in money matters have increased considerably. The banks have further increased their loans $951,000, and the deposits have also increased $1,400,000, with an increase of specie of $550,000. The demand liabilities have therefore increased a little more than the specie. As compared with last year, the result is as follows:

	April 3, 1858.	April 2, 1859.
Capital	$66,600,000	$68,018,385
Loans	110,588,374	128,762,192
Specie	21,530,000	25,732,161
Circulation	7,232,332	8,221,753
Average Exchanges	17 567,160	22,837 287
Deposits	76,921,989	87,737,138

There thus appears a large increase for the year under every head except that of specie, which has declined six millions. It is to be observed that the average of loans is a rising one, while that of specie is a declining one, showing the tendency and the probable character of the next returns. The demand for Treasury notes is active, with but few offering for sale. Government has consented to issue part of the last loan as registered stock, instead of coupon stock, of which the interest is payable to bearer of the coupons. The Milwaukee and Mississippi Railroad Co. failed to provide for the interest due 1st current on its first mortgage bonds, but expects to be able to do so within the sixty days after non-payment allowed by law before the mortgage can be foreclosed. The custom duties amounted last week to $1,035,000, inclusive of Treasury notes. All mercantile payments are made with such ease and regularity as to excite no comment. Yet we are in the season of heavy payments.

Specie.

The shipments of specie during the last week have been large. The Arago, on Saturday last, took out $850,000, mostly in gold bars. The insurers have reduced the premium of insurance on specie shipped to Europe, which has enabled shippers to increase the amount exported. At the present rate of exchange, gold bars yield a good profit on shipment. The total amount shipped in the week ending April 2d, was $1,313,659. The export of specie since the 1st of January up to the 26th of March, both hence and from Boston, is as follows, compared with the shipments in the corresponding period of 1858:

	1859.	1858.
Exported from Boston	$491,000	$1,699,260
" " New York	7,460,560	9,214,937
	$7,951,560	$10,914,197

The receipts of specie have been as follows:

	1859.	1858.
From California	$6,136,398	$8,845,238
" Europe	163,598	549,631
	$6,299,906	$9,394,869

The export of gold this year, to the 29th of March, has exceeded the receipts by $1,600,000. We are now shipping more than our receipts—a fact to be noted. Important in the future of the money market. The above statement also shows that the amount of gold received this year from California is $1,700,000 less than in the corresponding period of last year. This shows not that California money is less prolific, but that more of the gold product is retained in California, or sent to other parts than New York. The remittance of Treasury drafts has been large, and has made up for the decline in that of specie.

The amount of specie in the Sub-Treasury of New York on the morning of the 1st of April, was as follows:

Coin	$7,527,855 54	
Bullion	1,372,232 28	
		$8,900,087 82
Less due depositors		1,319,535 21
At the disposal of Government		$7,580,552 61
The Customs yielded in March		2,701,838 37
Being an increase of		1,464,851 96

Compared with March, 1858—being at the rate of 75 per cent.

Foreign Exchange.

The demand is active, and the rates are firm at quotations; enabling large shipments of specie to be made at a profit. Sterling bankers' bills are firm at 109¾. Some drawers ask higher. Commercial bills are steady at 109¾@109¾. France are 5 12½ per dollar for bankers' bills to 5.15 for merchants'.

Summary.

The supply of first-class paper is much below the demand. Long dates are of quick negotiation at 6 per cent.; short dates at 5@5¾; second-class paper 7 per cent.; single names, second-class, 8 to 9 per cent. The market is very steady.

Messrs. M. K. Jessup & Co., No. 44 Exchange place, are paying the coupons due April 1st on the following bonds: Fort Wayne and Chicago Railroad Co.'s real estate bonds; Fort Wayne and Chicago special ten per cent. sinking fund bonds; Ohio and Pennsylvania income sinking fund bonds; Ohio and Indiana second mortgage sinking fund bonds; Cairo and Fulton Railroad Company of Missouri land grant bonds.

The Importers' and Traders' Insurance Co. have commenced business at 2¾ Wall street. Mr. D. F. Maniere is the president, and Frank W. Ballard secretary. The list of directors will be found in our advertising columns. The corporators of this company have rapidly worked it into active existence, it being little over two months since it was projected.

The annual election of officers of the Hanover Fire Insurance Co. was held on Monday, when the old board was re-elected and the three vacancies filled. The late president, Samuel H. Rokenbaugh, having resigned, Mr. Doras L. Stone, formerly secretary, was chosen to the office, and Mr. Benjamin S. Walcott was elected secretary. Mr. Walcott has been for several years connected with the dry-goods interest, and goes into Wall st. indorsed by a large number of the first houses in that branch of business in the city.

The Panama Railroad Co. held its usual yearly election of officers on Monday, when all of the old board was re-elected, excepting H. A. Coit, Esq., whose place was filled by the election of James T. Soutter, president of the Bank of the Republic. The travel and freight on this road is increasing rapidly. The competition in the California steam-ship passage trade benefits the railroad.

Ca'ro, Illinois.

We have received the following letter, dated

CAIRO, Ill., March 21, 1859.

TO THE COMMERCIAL EDITORS OF THE INDEPENDENT:

I arrived here a few weeks since during the highest stage of the recent rise of the great Mississippi, and after being apprised that a majority of the cities and towns on the Mississippi and Ohio rivers were totally or partially overflowed, was prepared to find Cairo completely under water.

Judge of my surprise when I found this point not only not overflowed, but, by the judicious and timely strengthening and extension of the levees since the last flood in June of last year, several feet above high-watermark.

Considering the vast volume of water pressing against the levees here, and the fact that Vicksburg, Cincinnati, Columbus, and Kentucky City were inundated, it is clear that the work on the Cairo levees must have been very energetically and faithfully executed, in order to render the city invulnerable to the action of the extensive "spree" the great "Father of Waters" has recently taken.

Even Mount City, a few miles above this place on the Ohio, was totally submerged, while Cairo enjoyed the boon of perfect freedom from the disastrous effects of an overflow.

The fact of Mount City having been inundated, must be a matter of sore regret to the citizens of that place, inasmuch as it has been boasted by property-holders there that that place would totally eclipse Cairo, because situated upon the first high land above the mouth of the Ohio. So that it appears that that "high land" has been submerged, while Cairo was thoroughly protected from the mischief of high water. "Pride goeth before destruction, and a haughty spirit before a fall."

The only blot which at present stains the face of Cairo, is the rain-water, which, on account of the high stage of the rivers, has no outlet, and therefore remains on the surface of the soil. This difficulty, however, can be entirely remedied by an expenditure of the small sum of $5,000, which will be speedily done.

After looking around me and scanning the present importance and great advantages of Cairo, I cannot refrain from expressing the opinion that it has a vast deal of prospective greatness. The regular transportation of passengers and freight on the Illinois Central Railroad has not been at all intercepted, and the business of that road is immense—the freight per month being about 9,000,000 lbs.

By the way, I suppose you will be slow to believe that 4,500 steamboats landed at Cairo during the last year, discharging and receiving passengers and freight, the latter ranging from 100 lbs. to upwards of 200 tons.

Dry Goods.

The South and Southwestern demand is less active, while the West and Northwestern demand is but light, owing to the want of general prosperity in that important section of the country. The Western buyers take but few goods; those in good credit, from caution, knowing the diminished consumption of that community; and those not in good credit, but willing to buy, are refused entirely. The near-by trade is good and steady all the time. There is, we observe, a more general disposition to extend credits, which has of late been a bad tendency. Instead of limitation of credit to four, six, or eight months, as was resolved on last year, credits have been extended to nine, ten, and even twelve months. This is not solid prosperity. Those houses who limit their credits are the best to deal with by such dealers as are prudent and do not require long credits, as their risks being less they do not require such large profits to cover. It is a proof of essential weakness to ask for long credits. There is a steady but moderate business in plain and black silks, with a large one in fancies. Dress goods are much wanted, but the supply is large. Ribbons are more active at private sale; they are in good demand for trimmings. The sales at auction of French silks have been very considerable, and prices are well sustained. French light shawls sell quickly. In domestic goods we observe a better supply of heavy cotton fabrics, with some decline in prices. Prints are in fair request, with a good supply and under a competition from English prints, of which there have been large importations this spring. In woolens, fancy cassimeres are in moderate request. Cotton goods and fabrics of wool and cotton, mixed, are selling well, especially for the country trade. There is a very great demand for cotton to mix with wool, which make together a good and cheap article. Cloths move slowly. The following is a comparative statement of the imports of foreign dry goods at New York for the week and since Jan. 1st:

	1857.	1858.	1859.
For the week. Entered at the port,	$2,198,973	$1,360,641	$394,274
Thrown on market,	1,840,515	1,550,768	635,027
Since Jan. 1st. Entered at the port,	$32,012,052	$13 943,141	$31,654,779
Thrown on market,	32,245,031	18,041,986	32,897,171

Dividends.

	Rate.	Payable.
Shoe and Leather B'k.... half yearly.	4 ₱ cent.	April 11.
Second-ave R. R. Co..... quarterly.	2 "	April 14.
American Trades. Co.... half yearly.	2½ "	April 16.
North River Ins Co..... "	8 "	April 11.
Eagle Ins. Co..... "	10 "	On demand.

City Banks.

The following is a statement of the aggregate returns of the City Banks for the week ending April 2d, compared with the preceding, namely:

	Week ending April 2d.	March 26th.	Differences.
Loans, rising average.....	$128,702,192	$127,751,225	Incr. $950,909
Specie, declining average..	25,732,161	25,182,627 "	549,534
Circulation	8,221,753	7,998,098 "	223,655
Deposits.....	87,737,138	86,343,249 "	1,393,889
Daily average exchanges.....	22,438,784	20,237,879 "	2,2 0,905
Proportion of specie to liabilities on demand.....	26 8-10 ₱ ct.	26 5-10 ₱ ct.	

Stocks.

The market is without material change. State stocks show an improvement, and are in request; but railroad stocks are without any bona fide demand. The railroad receipts are still, with but little exception, unfavorable. The compact entered into by the four great railroad companies, the Pennsylvania Central, the Baltimore and Ohio, New York Central, and New York Erie has been completely broken up, and a new race of competition has been entered into for the trade of the Atlantic board with the West. The combination was an unmixed evil, and its abrogation a public benefit. Each road must consult its own interest as connected with that of the public;—a combination against the public was a genius of mischief.

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